

The CHRISTIAN CENTURY

A Journal of Religion

CHRISTIAN MISSIONS AND IMPERIALISM

By Tyler Dennett

The New Preaching

By Joseph Fort Newton

The Church in Russia

By Paxton Hibben

The Supernatural

Editorial

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TRURO L. M.

JOHN A. SYMONDS, 1880

CHARLES BURNBY, 1769



1. These things shall be,— a loft - ier race Than e'er the
2. They shall be gen - tle, brave and strong To spill no
3. Na - tion with na - tion, land with land, Un - armed shall
4. New arts shall bloom of loft - ier mould, And might - ier

world hath known shall rise With flame of free - dom in their
drop of blood, but dare All that may plant man's lord - ship
live as com - rades free; In ev - 'ry heart and brain shall
mu - sic thrill the skies, And ev - 'ry life shall be a

souls, And light of knowl - edge in their eyes;
firm On earth, and fire, and sea, and air.
throb The pulse of one fra - ter - ni - ty.
song, When all the earth is par - a - dise. A - men.

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* * *

Note the beautiful typography of this hymn: large notes, bold legible words, and *all the stanzas inside the staves.*

The CHRISTIAN CENTURY

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EDITORIAL

A Sky-Scraper Methodist Cathedral

OUR English brethren look askance at the methods of American churches. The Christian World sees in "the sky-scraper cathedral" of Methodism in Chicago an evidence of the passing of the old idea of religion—the religion that was a spiritual communion between man and his Maker, the religion which was humble and poor, and whose finest flower was the parish parson who trudged the roads in good weather and foul, ministering to the needy souls of his flock." The Methodist Recorder is moved to recall the satire of Ian Maclaren aimed at the modern church: "The chief demand is a sharp little man with the gifts of an impressario, a commercial traveler, and an auctioneer combined, with the slightest flavor of a peripatetic evangelist. Instead of a study lined with grave books of divinity and classical literature, let him have an office with pigeon-holes for his programs, circulars, and endless correspondence, and a telephone ever tingling, and keep books like a bank." Why all this mawkish sentiment and airy satire because the methods of a vine-covered English country church do not apply in the Chicago loop? The methods of Wesley were new, unconventional, and startling in his day, and he himself had to be urged on to new ways of working by his practical mother. For our part we rejoice and thank God for the Methodist sky-scraper as an evidence, not that religion is passing away, but that it is alive, active, and equal to the demands of the teeming life of a great metropolis. Always "a dream cometh with the multitude of business"; and it is the dream that redeems the business from brutality, rescues us from that unholy city where "heart treads on heart," and lifts us into a vision of that city where there is no trafficking in human souls. Whether it be on the far frontier, or

in the crowded loneliness of a vast city, Methodism shows in ever fresh ways its genius for adaptation to new situations.

American Silence in International Affairs

MISS MARY McDOWELL, head of the University of Chicago settlement in the stockyards district, has just returned from an extended visit in Europe, studying conditions among the people of the various lands from which immigration to America is most common. During her stay, she spent several days in attendance at the meetings of the league of nations in Geneva, and reports many interesting features of the work of that organization. In the circumstances imposed by limitation of its personnel, chiefly through non-participation of the United States in its activities, the league has been carrying on very important lines of activity. It has taken vigorous steps to repress the white slave traffic in various European countries, and with notable results. It has returned more than half a million men to their homes from lands of exile and expatriation. It has put an embargo upon a considerable portion of the opium traffic which has devastated both Europe and Asia. It has limited and hopes to prohibit completely the private traffic in arms and munitions which has made possible no small proportion of the militaristic unrest and aggression in a number of the states of eastern Europe. One of the pathetic things chronicled by Miss McDowell is the fact that in sending for information from the different countries regarding conditions prevailing in relation to the above mentioned and other activities, time after time the documents of the league bore the record "No reply from the United States." Surely this refusal to give information from official sources in our government is

not only a discourtesy to an international organization, but is a serious hindrance to the success of a great work in behalf of humanity. To be so sensitive to the very name of the league of nations that we cannot even answer courteously worded inquiries regarding prevalent conditions which the league is seeking to remedy is quite inconsistent with American traditions and American good will.

"A Mystical Hanker After Something Higher"

A BOOK to take up and lay down and take up again—and again, for sheer joy in a good companion—humanly lovable, sanely American, and wistfully wise—is the Letters of Franklin Lane. It is aglow with a bright intelligence, and fragrant with the impress and atmosphere of a wholesome and winsome personality. To many questions he reacted in the conventional American manner, but his spirit was so sweet and sound, and all through his life, as a kind of undertone, ran what he himself called "a mystical hanker after something higher"; and in that, too, he was typical of his countrymen, who are ever in quest of a clear religious faith to explain and sustain their robust and unconquerable optimism. He found refuge in work, in praise of which he writes in a manner worthy of Carlyle, without his acid, finding in it release from the haunting mystery of life and sorrow and longing. "Work for the things that life needs, for things that are illusions, for dead sea fruit, for ashes; work for a look at the stars, for the sense of things made happier for many men, for the lifting of loads from tired backs. Work—it is the order of the Supreme One." Why is it that Americans are so feverishly active, and find so little joy in their work? Why do so many fine minds and noble hearts just miss the finest thing of all, laboring against time, in a mood not hopeless but unhelpful, lest the night come when no man can work? What does it profit a man if he gain the whole world, its prizes and applause, and find himself still heart-hungry and saved from dismay only by a stoic sternness?

Americanism Defined: An Outside View

SOME weeks ago we noted in these pages the amazing title found in an English booklist, "Americanism: a World Menace." The book has not yet been published in America, but the London Times devotes two columns to it, though even to the editor of The Times the name of the author, W. T. Colyer, conveys no information. The thesis of the book is that the world must make choice between Americanism and bolshevism, between the United States and Russia. The object of the author in posing such an alternative is to persuade the world—at least the workers of the world—to choose Russia. This he seeks to do, not by expounding the blessing of bolshevism, on which he is silent, but by exposing the curse of Americanism. There follows a rather rabid indictment of American civilization, on the ground that it standardizes human beings, and that its standards fall below the average of civilized humanity elsewhere; and, further, that America seeks to impose its standards on all the world and the rest of mankind. Americanism is defined as "a mixture of youthful extrava-

gance, arrogance, and adaptability," resulting in a sham democracy, lack of real liberty, dollar-worship, lawlessness, the control of opinion by an interested few, the ownership of religion by capital, and a social mess made up of sickly sentimentalism and gross selfishness, the while Americans profess to be the chosen people of God and the leaders of the moral idealism of the world. In short, it is a very well written denunciation of America by a Marxian propagandist, and as such is worth what it is worth. The editor of The Times thinks it good for America to be told its sins, though he is hardly willing to say that there is "no health in us."

The Propaganda of Racial Prejudice

THE anti-Japanese campaign in the United States has long had able journalistic defense in the Hearst papers, but now the movie screen brings up reinforcements. "Pride of Palomar," now showing at McVicker's in Chicago, and doubtless in many other theaters throughout the United States, is so obviously a campaign document that one wonders how it goes down the throats of the audience. This film is produced by the Cosmopolitan adherence, a faithful pulpit can go far to undo the evils kept their agreements with the allies in Russia and in China and no good reason exists at the present time for keeping alive the anti-Japanese prejudice in the United States. Munition manufacturers, yellow journal vendors and similar interests would keep alive every kind of hate and fear. For the rest of us, well-being lies along the pathway of good faith and universal good-will. Where can the cause of universal brotherhood find a voice if not in the Christian journals and in the Christian pulpit? With three-fourths of this country interested in the church either through membership, contributions or other form of adherence, a faithful pulpit can go far to undo the evils that are wrought by an evil press propaganda. It was freely prophesied at the end of the world war that the next great war would be upon the Pacific. The implication of this suggestion was that there is inevitable enmity between Japan and the United States. The folly and sin of such a suggestion must be made apparent to everyone, or some day we shall find ourselves in dire straits from the machinations of the American war-lords, who are not one whit better than the war-lords of Germany.

What is Right with the Church?

THE November issue of The Modern Churchman, the organ of the modernist group of the church of England, has a most interesting article by the vicar of a country parish, telling how he made his church the center of community activity and enterprise, and he begins with this golden sentence: "The work of the clergyman is insignificant only where the man is insignificant." It is arresting to read the titles of the books which he found most useful for preparing special sermons in one month, such as Miller's "New Psychology and the Teacher," MacDougall's "Race Degeneration," Thompson's "Control of Life," Schweitzer's "On the Edge of the Primeval Forest,"

Wells' "Oxford and its Colleges," and Popenoe's "Applied Eugenics"—an astonishing list, as compared with the reading of a parson a generation ago. Accordingly, his methods were of a different kind, including a closer friendship and cooperation with the free churches in the parish, and with the Worker's Education association; in fact, with every instrumentality for good in the community—making use of music, play, art, nature with creative insight and communal imagination. The entire neighborhood was transformed; the parish church became a community church in a true sense, bringing people together without regard to denomination, not to make them Anglicans, but to make them Christian members of the community. The secret of it all is in the words: "Make the church the agent of great living ideals and aims. We talk of reunion; let us act it by being friends. Never yield to the temptation of proselytizing. That degrades religion. Let us proclaim by our methods that we serve the same Master and recognize our underlying unity. Christianity is a spirit, not simply an organization. We must be business like, no doubt, but our essential objective is the permeation of life with the spirit of Christ." The article is entitled, "What is and what might be."

Do the Colleges Short Change the Churches

PRESIDENT W. O. Thompson, leader of America's Sunday school forces, is the author of the startling caption at the head of this editorial. He says of the colleges: "They are prone to ask for financial assistance, for grants and endowments, and for other assistance of a varied nature. In return are the churches getting value received, or anything like a fair return on their investment? It is not enough to adopt a pensive attitude in relation to religious knowledge." A recent survey of Disciples colleges seems to show that the colleges of that denomination are preeminent among Christian schools for the amount of religious instruction being given. But Dean W. E. Garrison of the Disciples Divinity House, punctures this apparent conclusion with the following observation: "The survey apparently did not discover the fact that the unique emphasis given to Bible study in Disciples colleges is largely because our ministerial training is chiefly conducted as undergraduate work in these colleges, and their curricula therefore include much professional work. To compare them in this respect with colleges of denominations which train their ministers in graduate schools is obviously meaningless. We suspect that the average non-ministerial student in a Disciple college does get more Bible study than the average student in other colleges; at least we hope so, but the survey does not prove it." President Thompson suggests that the apparent failure of the denominational college in religious instruction is due to the lack of freedom in the classroom. The denominational college ordinarily does not interfere with academic freedom save in religious instruction. In many church schools there is no honest quest for truth about religion but only propaganda favorable to a denomination. The truth-loving student turns away from propaganda with disgust. Therefore we have the astonishing phenomenon that often the most or-

thodox college has the fewest students taking courses to understand the nature of the Christian religion. The state universities are not allowed to teach religion at all, but on the edge of their campuses great schools of religion are growing up like those in Kansas, Missouri and Illinois, where a freedom not known in denominational colleges is being practiced. The denominational school must either be emancipated from the rule of creed-bound trustees, or it is doomed as a teacher of religion, and if it fails as a teacher of religion what distinctive function does it have as compared to state and other schools?

The Supernatural

THE Bible is the book of the supernatural. No one can rise from its careful reading without the conviction that the men who speak through its pages lived in a world which was ruled by laws more impressive and far-reaching than those which govern the mere phenomena of the physical universe. They believed implicitly in a world of spiritual forces, and they were not mistaken. The fact that they also believed in miracles does not lessen the value of their larger faith. We may or may not share their views regarding the miraculous, but if we are plastic to the meaning of the greatest facts in life we can hardly fail to accept the reality of that vastly larger thing, the supernatural.

Of course if by the term one signifies allegiance to the older dualism which underlay most of the discredited theology of the past, it becomes impossible to accord it hospitality. It is no longer of a double universe that we think, with its two compartments, lower and higher, one natural and the other supernatural. All life is one, and the very essence of meaning to the term universe is that it shall be universal and uniform in its laws. The concept of the supernatural was originally a device of the schoolmen to describe the upper section of the world of being, in which the divine principle had immediate control. This distinguished it from the natural world of physical laws and human interests. The passing of this dualistic idea has left to us the choice between the total rejection of the supernatural, and its interpretation in the larger and more adequate sense. It is with this meaning that it is here employed.

When so interpreted, as the universal reign of divine power in the world and in all the worlds, most men of the modern mind are believers in the supernatural. Life is a divine transaction. No experience is beyond the range of God's laws. Every act of life has the value of eternity. Every place on which we stand is aflame with the presence of the Infinite, and is holy ground. Every hour is charged with destiny, and every day is a day of judgment.

The men who wrote the most urgent sections of the Bible lived in this world of spiritual reality. To them God was imminent, present, real. They were not much concerned as to the manner in which they expressed this faith. At times they used the forms of speech which described God not only as personal but as visible and immediate in his contacts with men of like spirit. They were not hesi-

tant in their use of the most anthropomorphic expressions to make clear their sense of the closeness of deity to their lives and interests. They spoke of God as talking familiarly with them. The picture is that of one man conversing with another. This was both figure and reality. When the prophets affirmed that the word of the Lord came to them in definite terms, they were quite within the limits of fact as experienced by them. This was only the more reverent and audacious way of asserting that they were endeavoring with all their powers to give a true interpretation to the divine purposes for their day.

The difference between them and us is that we are more reticent about claiming the divine guidance for our utterances. And yet the method of God is not different today from that which prevailed in the past. In our time a church convention, after due consideration of qualifications and opportunities, decides to send missionaries to some promising field, and on the minutes of the session it is recorded as an action of the body that has exercised its consecrated wisdom in the transaction. If the writers of the apostolic age had been chronicling the event, they would have written that the Spirit said to the church: Separate me these men for the work to which I have called them. Both records would be true, but the second would be in greater harmony with all the facts. We have not yet learned to write the story of the church or the proceedings of Christian bodies in such vivid and vital terms.

Historians record the fact that Columbus, impressed by many considerations of the opportunities and advantages to his country and to the world of an attempt to widen the ranges of commerce and religion, sailed out on his voyage of discovery, looking for new lands. If the writers of Genesis had been telling the story, they would have written that God said to Columbus, Get thee out of thy country, and from thy kindred and from thy father's house to a land that I will show thee; and I will make thy name great. And they would have been entirely right, for the journey of Columbus was as much a divine transaction as that of Abraham. It is only as men understand the part which God takes in all human affairs that they are competent to write the story of the race.

It is not otherwise with the fascinating narrative of world building and progress. It can be put in terms chosen wholly from the vocabulary of modern science, with due attention to those processes which are observed today in the formation of planets and continents, and which are described in terms appropriate to the evolutionary interpretation. There may be no reference to any divine activity. And yet no description can exhaust the meanings and possibilities of the great unfolding of life. It was the belief of the men who wrought at the literary sources of our faith that God was implicit in the entire process, and we are of the same mind. We do not live in a godless universe. The technique of the operation we are discovering by every fresh adventure in the realm of scientific investigation. But the fact of the divine workmanship is an element in the story which is evermore accepted as valid by the reverent student. It is merely a difference of emphasis. The expert puts stress upon the physical laws and forces which he perceives working today to produce the result. He says nothing of God's part, because it is less

apparent than the material facts. But the man of faith, like the writers of the Bible, is convinced that God's part is the more important, and he puts his emphasis at that point. There is no controversy between the two. The world of the man of faith is a world of physical laws, but these laws are only ways in which God works, and the result is a supernatural universe, in which God has the last word.

It is the privilege of all who are sensitive to the religious values of life to affirm with confidence their belief in the supernatural. By this they will not necessarily mean the miracles of the Bible. Those narratives will stand or fall in accordance with their credibility in the light of the science and criticism of the inquirer. But the reality of the divine presence and program in the world is not subject to any of the limitations met in these lower realms. The man of this age may be less bold in affirming the divine cooperation with him, but he is not deceived as to the actual experience. He may not see, as did Elisha's servant, the celestial help at hand in moments of trouble; but in his heart he knows that the mountains round about are full of the chariots of God. Moreover, in the final event he knows that the great miracles of the scriptures are true. He knows that God is evermore working, as Jesus said, in the creation of new heavens and new earth in which shall dwell righteousness. He knows that the life of Christ is no fable old, or mythic lore, but the most real and the most marvelous fact in history, the incarnation of the life of God in terms of flesh and blood. He is not able to understand all the mystery of the victory of Jesus over death, but he knows beyond all doubt that the early church built its faith on the assurance that the Master was alive forevermore, and that his presence and leadership is the vindication and pledge of the life that is life indeed.

It is in these great assurances, far above the level of any works of wonder, that the faith of the Christian reposes. He knows but little of the universe as yet. Science is slowly and painfully spelling out the vast secrets of its making and destiny. But he knows that the most precious thing in it is the soul of man, that the achievement of likeness to the Lord is the supreme adventure, and that the power to attain this consummation is no human device, but the winning of the complete good through cooperation with the Master of all life. To be conscious of this achievement, at any point along the great ascent to perfection, is to prove the ever-present power of the Highest, and to enjoy full proof of the supernatural.

A Christmas Stocking

A Parable of Safed the Sage

THE daughter of the daughter of Keturah spake unto me, saying, Grandpa, Christmas is coming.

And I said, Already have I been reminded of that fact.

And she said, I shall hang up my Stocking, and I know there will be something in it from Grandpa and Grandma.

And I have a suspicion that she is correct in her expectation.

Now when I was her age, I believed in Santa Claus, but

the children of this generation outgrow their illusions sooner than did we. And she hath given up Santa Claus for Grandpa, and it is not so bad a trade at that.

And we sat and talked about the Christmas Stocking, and all that it shall hold.

And I said unto Keturah, and likewise unto the daughter of the daughter of Keturah:

Life is a Christmas Stocking. It is long and deep. It yieldeth not all its riches at the first, but its benefits must be taken out at the top, one by one. The Bag of Candy in the toe, and the big red Apple in the top have between them all manner of good things, which must be taken out.

We are all children, and we seek too often to live life all at once, but we cannot do it. The good God who giveth life unto us permitteth us to take out its joys and sorrows only one by one. They are not all alike, and some of the Prettiest are most Disappointing. The Little Woolly Sheep that cryeth Ba hath a bellows that breaketh soon. The Patent Top that singeth is so ingenious that it doth seldom spin. The gains of life bring with them their Inevitable Solemnities. The Stocking itself is not wholly gay in its color, and there be some who say it is black. But Christmas cometh and goeth, and other days come, and there is something always to pull out of the Stocking of life, and I

have found much more that is glad than sorrowful.

Wherefore do I say unto the daughter of the daughter of Keturah, and unto all the sons and daughters of men:

May joy be yours in the possession of great Christmas gift of Life. For every man who is born hath his own birthday as it were a Christmas, and the angels sing above him their song of welcome and good will. And every man hath his long Stocking of life, with its presents stuffed in, one upon the top of the other. Take life as it cometh, for there is no other way in which it can be taken. Thou canst not take out life's blessings from the farther end, nor hast thou strength or wit enough to rip them out of the middle. Take them patiently out of the top, and enjoy them, one by one. And if there be those that seem not joyful, even of them do thou make the best, for these have their value in the long Stocking of life's Diversified Experiences. And on the day when gifts are numbered and exchanged, and faith is renewed in Santa Claus and his far scattered family, may yours be the full, rich joy of all the good and blessing which thou canst take out of what God hath stuffed into the Stocking for that day.

Yea, and Keturah, who on this day gathereth her children and her children's children about her, earnestly desireth for each one of you, a very Happy Christmas.

BY THOMAS CURTIS CLARK

Dead Kingdoms

WHAT worth are empires and the pride of kings,
The spell of courts and conquest's tinselled fame?
What can avail the glory of a name
Far-echoed, borne aloft on magic wings?
Where is proud Caesar now? His legions lie
Fast-frozen to the tombs of things forgot;
And Caesar, when his bones were left to rot
Began his spirit-march to infamy.
He slew his thousands in a gory flood,
And countless millions curse his lordly might.
He taught the world to war, and endless night
Impends for Caesar and his men of blood.
He built a kingdom, came to great renown,
But Time and Love have torn his kingdom down.

Witnesses

THE centuries, since Christ to earthland came,
Are all aflame
With his fair fame.
The nations that have fallen in decay
In sad tones say,
"His is the way."
In this dark age of turpitude and blight,
Out from the night
Shines clear His light.

Life Is a Feast, They Say

LIFE is a feast, they say:
Yet millions of people are born hungry and die
hungry—
And, dying, wonder why they ever had to live.
Life is a feast, they say:
Yet millions of women pass their years
Without seeing a country road or a field of clover.
Life is a feast, they say:
Yet millions of children, having glutted their eyes before
a bright-colored Christmas window,
Must go home, heart-hungry, to a dark corner of a black
wall, by Tenement Alley.
Life is a feast, they say.

Winter Harvest

WHEN summer days were here
And earth was arched with blue,
My heart was filled with fear,
My head was crowned with rue.
But now that winter reigns,
Despoiled each flower and tree,
I count the summer's gains,
And joy abides with me.

is the best for the country in which the missionary labors, then the missionary is very likely to become, as he has in the past, a commissioner for American intervention, American annexation, or perhaps of domestic revolution in more than half the world. It has been the French political protectorate of Roman Catholic missions in the far east which more than anything else has brought these missions into disrepute. The application of the principle of intervention for the protection of missionary work often eventuates in efforts to bring in the kingdom of God with a sword, and always delivers the missionary into the hands of the imperialist. The principle is jesuitical and even mohammadanesque.

I realize that I have reached a merely negative conclusion. It is not easy to state the positive corollary. It will always be difficult for an American to send back the slave to his master and to return the woman to her former place under the heel of her husband but such actions are, when viewed in their consequences, as the beatitudes themselves when compared with the consequences of political intervention in the defense of every Christian minority.

CHINA'S WELFARE

Since the close of the war we have witnessed notable new efforts on the part of the churches to express the sentiments of American Christians in international affairs. Undoubtedly this comes in response to a popular demand, but it would appear that much of this effort has suffered from misdirection. At a critical stage in the proceedings of the international conference in Washington last winter when the American commissioners were seeking against heavy odds to approximate a little nearer to justice for China, the White House was snowed under with the memorials of church people demanding disarmament. In the face of these petitions—there were no less than 11,642,685 of them—Japan, France and Great Britain took heart and stubbornly refused to make further concessions in favor of China. They knew that even though the causes of future wars were not removed the American people were demanding disarmament and the President did not dare to return to his people empty handed. Within another twelve months comes a demand that the American government intervene in the near east, and so harrowing were the conditions which stimulated the demand that for the moment there was real danger that American protestant Christians would be stampeded to support this program. "The dove of peace has grown spurs," remarked a certain cynic.

Meanwhile the congressional elections were coming on and the paramount issue was made to appear to be prohibition. Was there any attention at all given to efforts to invigorate American political institutions, notably the morally and intellectually effete United States senate which, after all, is the constitutionally created body through which it was expected that American public opinion would express itself on foreign affairs? In these recent efforts to make helpful contributions towards the solution of international tangles we believe that the American church is attempting to reap where it has not sown and that the education of public opinion and of the

churches must go back to fundamental concepts, one of the most important of which is that the kingdom of God has never been prospered by the armed intervention of one nation in the affairs of another. Furthermore, it is by no means always true that the government which restricts or refuses missionary liberty ought therefore to be overthrown and replaced by one more hospitable to Christian converts and missions.

A Great Scholar and Teacher

By Edward Shillito

GEORGE BUCHANAN GRAY died without any warning at Oxford on November 3. He was attending a theological board when he suddenly fell from his chair and died. He was fifty-eight years of age and in the maturity of his powers so that the loss to British scholarship will be grave. Dr. Gray was without question one of our leading Hebraists; he had published classical commentaries upon Numbers and Isaiah; when Dr. Driver left his job unfinished, Dr. Gray took up the work; he had written also upon Hebrew names and upon the poetical rhythms in Hebrew; his little book upon "The Divine Discipline in Israel" was an admirable example of his power to handle his subjects, so that the unlearned could understand. He had indeed a rich harvest of published works.

In Oxford every honor was given to Gray which it was in the power of the university to bestow. It could not have chosen him to succeed Dr. Driver because that chair is reserved for scholars "in orders," and Gray was trained for the Congregational ministry and remained in that calling to the end. But though the possibility of such an honor was denied to him, he ranked in Oxford among the really great scholars, and Oxford knows a scholar and honors him. There he spent all his days from the time when he came up from New College, London, to Mansfield College, then in its early days. For thirty-one years he taught in his own college; to it he gave a devotion and loyalty beyond price. Among the many gifts for which that young foundation had reason to be thankful, was the service of this scholar who was great as a teacher as he was great in scholarship.

But when some of us remember Gray, our teacher and friend, we know that there is much which will escape the public notices, and indeed any notices. Mansfield College is a young society still, and its men remain a body of friends with certain common meeting-places of memory to share. One such common joy was the friendship of Gray. Generations of us sat in his classroom; but the secret of Oxford does not lie in classrooms. There is often a relationship between tutor and students quite unlike anything merely formal. They work together as friends; they talk over subjects with complete frankness; they boat and play tennis and tarry late over their coffee—it was tea in this case—and when the hour to go down has come, they can always look forward to a welcome from their old friends

who remain on the spot. Such a welcome was always waiting in Gray's home.

This was true in our day and remains true of Mansfield. When I went up to Oxford, Gray was a comparatively new teacher; we were all of us young in those days; the college was young but already proud of its first-born and proud of its principal Fairbairn. We found ourselves members of a brotherhood, not separated into two groups, tutors and students, but united in the love of sacred learning and in the desire to become ready for our calling.

To us Gray became a true guide; he had a supreme devotion to the things that were true; he shirked no problems; he had one purpose, to make us enter into an understanding of the Bible which would not give way beneath our feet. There was no gush or demonstrativeness in his friendship; it was simple and unaffected and lasting. He had a great fund of humor and was a sworn enemy of all that was pompous, or unreal. A more critical mind it would be difficult to meet; and yet there went with it a genuine kindness and an unfailing temper. We used to make fun of his way of dealing with a defective translation, offered by one of us. "That's very good, very good," he would say in his jerky fashion, "but it's quite wrong." The service he did for generations of Mansfield men was inestimable. He was a critical conscience which bade us never seek for emotional side-tracks, but face the real problems of thought in the faith that light will dawn for the upright, however long he may have to wait. A man more disinterested in his love of truth and more devoid of personal ambition, it would be difficult to find.

In his thoughts of the church he remained in sympathy with the old-fashioned Independents. We loved to draw him out upon some modern forms of organized free church life. He took his part whole-heartedly in the service of the churches in Oxfordshire and the village chapels knew him as a simple and earnest preacher. In the wider life of our churches he was little known; his days were spent chiefly in Oxford, days of diligent study, and manifold service to the life of a learned society. Once at least he visited America; but only to make inquiries, when the principalship of Mansfield was still unsettled. I expect he got through the barrage of reporters, unnoticed.

During the Boer war he with so many of our scholars was opposed to the policy of this country. During the great war he was just as certain that his country was in the right; in his own downright way he offered what he had to give and went down the line to Didcot to do any manual work that was going on in that important depot.

The last speech I heard from him was at the Mansfield reunion in the summer. Dr. Hadfield, one of its "old men," had read a paper on psycho-analysis and kindred subjects on which he is a master. Gray, as always, was playing the part of Socrates, putting searching questions and, I think, pleading for the normal man; he was afraid the psycho-analysts paid too much attention to the abnormal. That, too, was like him.

We shall return to an Oxford poorer for the loss of this friend; but he will take his rank in the minds of all who knew and loved him with those in every age who have served sacred learning and in that way have walked humbly with God.

Bethlehem

I

GRAY walls.
Streets astir with weary feet.
Herod's tribute payers coming home.
Tumult of much crowding at the inn.
Stable off the alley.
Cattle fretting sleepily.
A drowsy foal swings front a heavy ear—
His keeper's voice breaks in upon his peace:
"No room at the inn for you."
A torch at the open door.
A vacant stall for one superfluous pair.
A bed of straw.
A tired sob.
Heaven is bending very close.
It settles on the manger crushingly.
Time stands tip toe with expectation.
Stars look on in hopeful awe.

II

Brown hills.
Silence brooding consciously.
Sheep lie quiet where they fall around their cote.
Low voices.
Shepherds musing round a waning fire.
They glance toward Bethlehem.
They fall asleep in their sheep pelts.
The camp fire flickers out
In a thin, lonesome trail of smoke.
Twilight kneels,
Covers her face,
And waits.

III

Dark night.
The city sleeps.
Bethlehem is very kind.
Her inns give comfort to her guests—
All but three.
Night has sealed the eyes of shepherds—
All but one.
Two waking at the manger;
One on the hill.
A miracle of fire hangs low in the sky.
City and hill are flooded with light.
A star of sudden magnitude drops flame into the manger.
The thatch glows with unconsuming fire.
The straw burns like the rising sun.
The sleepy foal stares with big eyes
And stops biting hay.
A member of his lowly tribe
Will one day walk on flowers
With a kingly burden on his back.
The watcher on the hill recalls a prophecy.
Far away three wise men set out upon a journey.
A mother's heart is bursting with joy;
A father is praying.
The air is full of heaven singing in a loud voice.
The city sleeps!
O, Bethlehem! Bethlehem!

E. D. SCHONBERGER.

The New Preaching

By Joseph Fort Newton

MY audacity in undertaking to discuss such a subject fills me with amazement, as it must strike you with consternation. Yet I am not altogether to blame for it. Some time ago a literary journal asked me to write an article to be entitled, *What Has Taken the Pull Out of the Pulpit?* After some diplomatic negotiations it was agreed that perhaps a better title might be found, one a little less provoking. When I ventured to suggest that it be called *The New Preaching*, the editor wanted to know if there is such a thing as a new preaching, and if so, what is it like and who are the new preachers? Is it new in its message, or merely in its method, or in both, and what are the signs of its appearing?

Alas, my qualifications for discussing the theme are few indeed; only one in fact, and that quite accidental. Partly because I had so able a colleague at the City Temple, and partly because so many sermons are preached on week days in England, I heard a great deal of preaching. Returning from England broken in health—broken in heart, too, owing to the abortive peace and the tragic moral demobilization of the world—by the kindness of my church I have not had full duty; and this has given me opportunity to hear preaching in New York. It has been a great privilege, and on both sides of the sea I have heard many kinds of preaching, good and bad, thrilling and ineffective; not much preaching in the older and more stately style, with polished phrases and elaborate homiletic; some pretty, perfumed preaching; some slangy, sloppy preaching; much virile, forceful, interesting preaching, topical, journalistic, often very striking, at times picturesque; very little expository preaching, as in the days of Maclaren and Dale; too much catch-penny preaching, taking up topics of the day in a cheap, sensational fashion; a great deal of wholesome, inspiring, edifying preaching, good to hear and heed; and now and then the haunting notes of a new preaching, of which I beg leave to speak informally, tentatively, and with the utmost frankness. At any rate, my experience has given me a new understanding of the men at both ends of the sermon, the man in the pulpit and the man in the pew. It has also given me a new sense of the worth and power and permanence of the high office and art of the preacher, to celebrate which is my solitary purpose.

PREACHING AND THEOLOGY

By the new preaching I do not mean a new theology—such as we used to invent over night at the City Temple—but the interpretation of the old, eternal gospel of God in Christ in the terms of the thought and need of our day, and its expression in our troubled and complex life as we have to live it. Theology will arrive later, its function being to formulate and set in order the truth wrought out by experience. Meantime, it is plain that something has gone

wrong; in all the churches that I have attended the pews are filled, if filled at all, with church folk, or people trained in the tradition of the church. The failure of the pulpit to reform the wicked, to hold the attention of the laborer, to win the respect of the lover of science, to attract the man in the street, is clearly revealed. In a novel which everybody has read, "*If Winter Comes*," we hear Mark Sabre telling us what is wrong:

"Hapgood, the remedy's the old remedy. The old God. But it's more than that. It's light, more light. The old revelation was good for the old world, and suited to the old world, and told in terms of the old world's understanding. We want a new revelation in terms of the new world's understanding. We want light, light! Do you suppose an age that knows wireless and can fly is going to find spiritual sustenance in the food of an age that thought thunder was God speaking? Man's done with it. It means nothing to him; it gives nothing to him. He turns all that's in him to get all he wants out of this world and let the next go rip. Man cannot live by bread alone, the churches tell him; but he says, 'I am living on bread alone, and doing well on it.' But I tell you, Hapgood, that plumb down in the crypt and abyss of every man's soul is a hunger for other food than that's earthly stuff. And the churches know it; but instead of reaching down to him what he wants—light, light—they invite him to dancing and picture shows, and you're a jolly fine fellow, and religion's a jolly fine thing and no spoilsport, and all that sort of latter-day tendency. Damn it, he can get all that outside the churches and get it better. He wants Light, Hapgood!"

MULTITUDES WANT RELIGION

Must we say, then, that Christianity has failed to give light? No. Has zeal failed? Not at all. Never were zealous church workers more numerous than they are today, and never have they been more discouraged. Is the world more hardened against the influence and appeal of religion? Far from it. If we are not actually suffering from suppressed religion, as some hold, all agree that there is a deep and widespread desire for a personal hold on religious reality. Multitudes of people—many more than we think—want religion, but they do not know how to get it. The chief topics of interest, if we may judge by the press, are sex, personality, religion and sport. The modern novelist deals with sex and religion—human love and divine love. Articles on religion are to be found, as never before, in the daily papers, in magazines, and even in trade journals. People are hungry, confused, astray, adrift, and the church does not meet their need. What is wrong? A recent writer tells of conditions in England, at the same time giving us many hints as to what is wrong:

Wherever I go, whether in conferences, in trains, in hotels, the one subject that men discuss is religion, and the failure of the churches. That is the attitude of the religiously-minded man-in-the-street toward the churches. Sometime he comes to a service to find out what it is all about, but the service is dull to him, and he goes away disappointed. The fact is, our services have taken a form which only the initiated can understand and enjoy. They presuppose a long training. They are food

*Address delivered to the Presbyterian Minister's Social Union, Philadelphia, Oct. 9; and to the students of Union Seminary, New York, Oct. 30, 1922.

for an acquired taste. The hymns, music, phraseology and form of service require an expert knowledge which the man-in-the-street does not have. We have become connoisseurs in religion. We are as fastidious about our services as Beau Brummel was about his clothes, and, like him, we have become "arbiters of elegancies." What will be the end of it? I do not know; I only know the end of Beau Brummel: "After three years in drivelling imbecility, he died in a pauper asylum." We call our fastidiousness, reverence; but the world calls it dullness. If we must feed delicately, if we must pamper an acquired taste, can we not confine our fastidiousness to the morning service, and, in the evening, give the man-in-the-street a chance to save his soul by feeding on the Bread of Life? He is hungry, but cannot satisfy himself on our food. It is like offering a navvy afternoon-tea and a conventional "At Home."

ESTRANGEMENT OF YOUTH

Here is something to ponder, if we do not wish the church to be simply a group of nice, gentle, refined folk playing a little private game, and getting satisfaction out of it, without reference to the rest of the community. Surely we cannot be content to have it so. Hardly less distressing is the estrangement of so many of our young people from the church, and especially the young folk in our colleges and universities. They go from the village church to the university, where they are trained in the newer point of view and way of thinking. When they return the church seems antiquated, its gospel remote and unreal. They feel that the pastor is stogy, belated, fossilized, and they are not slow in saying so. The pastor thinks them careless, godless, flippant, irreverent; and too often he falls into a pessimistic and denunciatory tone—like the queen in the fairy story who said, "There was jam yesterday, there will be jam tomorrow, but there is no jam today." It is all wrong, all unnecessary. Lack of insight and understanding is fatal, and may mean the loss to the service of the church of a generation of educated youth. We need a new preaching, such as is now growing and taking shape, which believes in our young people, has the insight to discern behind their fantastic talk the old wistful quest of God, and knows how to interpret their eager, joyous, aspiring life in terms of the everlasting gospel.

What has happened that the old faith needs to be interpreted anew to a new generation? Why do men think so differently from their fathers, as if they lived in a new world? Why has so much of the thinking of other times become obsolete, not refuted but forgotten, like a dim memory of a previous state of existence? Just what has happened in all other ages, only more so, because of the amazing advance of thought and knowledge. A new universe of law, order and beauty has been unveiled, and the boy at the plough, the child at school, the youth in college, see all things—except religion—in different aspect and relations from those in which their fathers saw them. The sun, the stars, the solid earth itself, the story of the race, its habits of thought and methods of approach, its standards of criticism—all is transformed. All the great realities remain, but they are seen in a new light, against a new background. No wonder the people are bewildered, and if they turn away from the church, it must be because it does not speak to their "condition," as George Fox would

say. New ideas are in the air, new vistas dazzle, new hopes allure. Indeed, the new knowledge has advanced so rapidly that the pulpit is perplexed and confused, unable to find its way. In "The Story of a Varied Life," Dr. Rainsford tells how, of a sudden, his old sermons became flat and unusable, because, as he learned when he looked into his heart, "my own idea of God was changing." The new universe has not been interpreted in terms of Christian faith: to blame would be unjust, for the task is very great and very complex. But it must be done, it can be done, and the New Preaching will help to do it.

First, as to the message of the New Preaching. Its message is the gospel of Christ in its creative, conquering, and redeeming wonder; the same gospel that stirred the souls of Francis, Luther, and Wesley—the eternal faith with larger realizations and wider applications to these new and changed times. If we speak of a new preaching, it does not mean, as some seem to fear, that the gospel of Christ is to be truncated, mutilated, and cut to fit the fads and altering fashions of thought in our age—nothing of the kind. Rather, it means that the gospel will show itself today, as in all other ages, able to live and triumph amid vast and unimagined developments of thought and life. Nay, more; the gospel will make the new learning an instrument, not an enemy, transfiguring it with a new splendor. Chesterton may have his fun about "the mindlessness of the modern mind"; but there is a modern mind none the less. As there was a mediaeval mind, so today there is an outlook, attitude, and point of view, the fruit of the Holy Spirit moving among us and within us. It had its origin in the union of four movements so profound that they were like tidal waves in the mind of man. Let me name them:

VARIOUS MOVEMENTS

First, the movement of philosophy which upset the idea of an outside, absentee God, and revealed God in his universe working out his purpose of creative goodwill. Instead of a world made like a watch, wound up and set going, with which God interferes here and there, the modern mind sees God as the life and soul of the world, his will its rhythm, his purpose its reason for being, his presence its sacramental consecration. For a few miracles, hard to grasp, it bids us behold a universe in which all things depend upon the mystery of the infinite will. It is a new setting for the old faith, in which the incarnation is no longer an interpolation in history, but a revelation of the God who is in all history; showing us the realities of religion not only as forces of history, but as facts of the cosmic order.

Second, the movement of historical research which threw men back from external authorities to find the basis of faith, and its verification, in the living experience of things immortal. Jesus, said Matthew Arnold, based everything upon experience; and the modern mind follows his way, knowing that there is no hope save in the experience of the living God, and that in that experience there is nothing but hope. It means the rediscovery of the church, not as a mere authority, but as a fellowship in the freedom and service of the spirit of truth. If the Bible has a new binding, it has also a new beauty, as the monumental wit-

ness of the presence in man of the Holy Spirit. In lyric and epic power it speaks of the love and will of God revealed in the life of the people which were of old, whereby we may learn to read his love and will in the facts, forces, events and personalities of our tangled time.

REIGN OF LAW

Third, the movement of science, the revelation of the reign of law as the organized will of God, and of evolution as the Divine way of working. There is no longer any doubt of the truth of evolution; all that is in debate is the method by which new forms of life are produced, whether suddenly by leaps or slowly by minute variations, or both. Nor does it matter; since, if God is in the process, his love its creative genius, his will its rhythm, it is for us to know his way and work with him. It is curious how, when we learn how a thing is done, some one is ready to say that God does not do it; whereas he calls us to be partners and fellow-workers. "I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends." Surely the Spirit of God speaks to us in Science, not only in the results of its researches, but in its humility, its austere veracity, its love of truth, no less than in its disinterested and beneficent ministry to body, mind, and spirit.

Fourth, the social movement, the rise and triumph of democracy, the growth of a social conscience and imagination, the increasing sense of human solidarity, making us members one of another, so that the injury of one, however small, is the hurt and horror of all. This vision came as an impulse of the Holy Spirit following the industrial revolution in England, and Maurice, Kingsley and Ruskin were among its early prophets. When Maurice confessed the sins of his age as his own, identifying himself with his fellows in their struggles and sorrows and tragedies, he discovered a new depth in the mystery of the cross. God has tied humanity together, and we can never be happy while others are miserable under injustice, oppression, and inhumanity. At last we begin to see, dimly but truly, the meaning of the great mysticism of Jesus: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THE MODERN MIND

Where these four movements met and mingled the modern mind had its birth, and it is simply impossible for it to think in terms of the times before. Old things have passed away; all things have become new. It means not only a new point of view, but a new mood, a new spirit, a new method of approach—old truths have a new setting and old words a new meaning. The vision of God as the creative soul of the universe unveils a world of lengthening vistas, cleansing fires, and baptizing dews, in which the Christ stands like the angel in the sun, his personality its master light and interpretation, his words like suns and stars. The appeal to experience makes faith not a cistern, but a fountain; life no longer static but dynamic—a spring with infinite summers in its heart. A universe in which love works by law opens a book of prophecy, making history a scroll of hope and no longer a black bible of pessimism. The new sense of human solidarity asks for a gospel of salvation, and not the mere salvage of a few from

the wreck of a divine failure. Thus in every way the old faith broadens, deepens, and grows, by virtue of its creative and expanding vitality, seeking the last vision and the newest task—and he who has a living faith will know that faith in new forms.

Such, in bare outline, is the insight and outlook of the modern mind, and if I have stated it rather starkly, it is from a desire to make it vivid. Agitation is inevitable, but God lives, and no precious thing will be lost, if we are heroic enough to follow him who, on a holy eventide, "made as though he would have gone further." Living, thinking, toiling in the fellowship of the living Christ, we have nothing to fear, knowing that all truth belongs to the God of truth, and that there is no schism between the last found fact of science and the old, deep faiths of the heart. The new preachers do not defend the gospel; they know that it is the gospel that defends us. Their concern is to make Christ known to men, bringing art, literature, and science to his service, showing that he can do for us today what he did for men in the days of his flesh. They know that he stands within the shadow of the world's restlessness, the one abiding reality, in whom "all things hold together," and that in his fellowship men become masters of life and time and death. Aye, they know what the poet meant when he wrote:

Ah, Christ, it were enough to know
That, brooding on the unborn things,
Thou gatherest up the years that go,
Like a hen's brood beneath her wings.
The vision holds thee, lip to lip,
Close to our love and makes thee ours.

Dr. Newton's treatment of The New Preaching will be concluded in another article dealing with the new method of preaching the old gospel.

Christmas in the Open

I WILL find my Christ in the open air
At Christmas morning's dawn,
For all His eternal signs are there,
And man's mean wrappings gone:

The azure bowl of the bending sky
Blue as His garment's fold;
The early breeze with its chilly sigh
Rousing the sleeping wold.

The snow-decked trees are jewels for Him,
His myrrh is the pine-sweet air;
And hearth-smoke rising from chimney's rim
Is incense offered there.

I turn my steps toward the church aglow
With storied windows' light
And feel again on the earth below
The glory of His birth-night.

May you find your Christ in the open air,
At the edge of a snowy plain.
He is nearer you there than anywhere—
His stars and His sky remain!

MADELEINE SWEENEY MILLER.

The Church in Russia

By Paxton Hibben

I HAD just arrived in Riga, coming from two months in Russia. In a shop where a baron of the old régime buys jewelry and finery of his fellow nobles and resells them to tourists at several thousand per cent profit, the baron himself was waiting on me.

"You're just from Moscow? Ah! then you know the dreadful things that are going on there! Executing people every day in great squads—shooting them down in the streets! Terrible! Terrible—isn't it? 1,768,418 people executed by the bolsheviki in four years—official figures. Yes, yes. Those are the official figures—and it is still going on! Terrible! But you saw it yourself, of course?"

Now if the baron had told me that people were being shot in the streets of Rome or executed in batches in Barcelona, I might have believed him. But I had just come from Moscow, and they were executing no more people in Moscow than in New York, and shooting down fewer than in Illinois. Moscow was as orderly as Boston. Yet to all and sundry in Riga, the baron still chatters on with his story of 1,768,418 people executed in Russia in four years since the revolution, and asserts that these are official figures. And unwary newspaper correspondents cable this nonsense to America, and you and I read it at our breakfast tables—and, perhaps, believe it.

On the steamer coming from Ireland to New York I met a Catholic priest from Quincy, Illinois. He knew all about Russia. He had got his information first hand, from a Russian countess whom he had met in Munich.

"The way the bolsheviki hold their power is through the nationalization of women, she explained to me," he said. "They gain over certain men by giving them the women they want, and others they terrorize by threatening to take their wives or daughters from them to nationalize." And he believed it.

I suggested that, as there is now woman's suffrage in Russia, this scheme might conceivably alienate the women voters from the Communist party. But the good father could not be shaken in his belief—was not his informant herself a Russian countess?

IMPOSSIBLE STORIES

When I arrived in New York I picked up on the first newsstand a widely read weekly where I learned that "icons set with gems, frameless pictures from the walls of the Hermitage gallery, and rings snatched from bourgeois fingers" were being sold by bolshevists in Esthonia. "Sometimes by error the fingers came along with the rings," the "Saturday Evening Post" added.

Now I had just quitted Esthonia, and neither rings, fingers, pictures nor icons set with gems were to be had there, save such jewelry as noble emigrés had brought out of Russia with them and were selling piece by piece so that they might continue to live without labor. I had just come also from the Hermitage gallery, and far from pictures being missing from its walls, many paintings previously hidden away in private palaces had been added to public collections. The only art treasures I have heard of being

smuggled out of Russia and sold were the two Rembrandts bought by an American a year ago for \$1,000,000. But no bolshevist did it. Prince Yusupov, second cousin of the late tsar and the assassin of the priest Rasputin, was the merchant, and so far as the public is concerned, these two Rembrandts have disappeared from view.

It is the same with the church in Russia. I have heard every imaginable story: religion of all kinds is taboo; Christianity must be practised in secret; the churches have been robbed and looted; priests have been slaughtered; those confessing the faith of Christ are in mortal terror of their lives, and so on and so on.

The day I arrived in Moscow I went to visit a friend, and in the apartment just across the court from his quarters a man was ill. All that long afternoon as my friend and I talked we heard the chanting of prayers, caught the odor of incense and across the court saw the priests in full canonicals pass and repass the windows as they conducted their service for the recovery of the sick. As twilight fell, when the service ended, the whole procession descended the stairs and marched across the court and out into the street, led by boys with censors and men carrying the huge icon of the Iberian Mother of God; and as the procession passed down the center of the street, men uncovered and women crossed themselves and traffic halted or turned aside.

RELIGIOUS PROCESSION NOT MOLESTED

Shortly afterwards, I was in the village of Michailovsenka, in Samara, on the Volga. As we drove into town, we met half the population marching across the fields towards the cemetery, following a coffin carried on the shoulders of peasant pall bearers, open to the sky, its lid carried by others behind. A priest accompanied by choir boys with censors and by icons borne in reverent hands headed the procession. Had anyone sought to interrupt or to belittle the ceremony, it would have fared ill with him. But no one dreamed of interfering.

On the feast of the Assumption I attended the service at the great cathedral of the Redeemer, in Moscow. The vast church was crowded far beyond its capacity, and hundreds stood upon the steps, without the immense bronze doors. There are no pews in the cathedral, and men and women were packed in as closely as they could stand. Among them there were countless officers and soldiers of the red army, in uniform, with their women folk and children. Archbishop Antonin, metropolitan of Moscow, conducted the service, wearing a mitre studded with brilliants, and carrying a great cross of gold, that the communicants kissed, reverently. His robes and those of the assistant priests were stiff with gems and embroidery in gold and silver thread. Within the Tsarsky dvery—the royal doors of the iconostas—the huge carved silver Sinai still stood.

Coming as I had from the famine area of the Volga and the Ukraine, it seemed to me that there was still too much magnificence in this ceremony, where a million children

are starving today, and save for the help that comes to them from far America, will die before spring. But it was at least plain to anyone that the published stories of the looting of the Russian churches of their vessels and other treasures were a piece with much of the other matter printed about Russia, and quite false. What of its treasures the Russian church had yielded to be sold to aid the starving has been far from reducing the church to simplicity, as yet.

CROWDED CHURCHES

The same day, I went to several churches and monasteries, besides the great cathedral. I should say that every one of the more than three thousand churches in Moscow was crowded. In no city anywhere in the world have I seen a religious festival more strictly observed. Even the food stores were closed and those who had neglected to purchase their bread in advance, fasted perforce. The public markets under the shadow of the Sukharov tower and in the streets in the neighborhood of the Smolensky gate, usually crowded on a Sunday morning, were deserted, and a soldier with rifle slung across his back walked the silent pavements, authority for the suspension of all business in honor of the assumption of the blessed virgin. And over the still roofs of the Russian capital the deep tones of the big bell in the Assumption tower of the Kremlin reverberated like a prayer. Holy Moscow has been Holy Moscow for eight hundred years—and still is.

Throughout Russia, this is today the situation of the church, as one sees it who goes about villages, towns and cities with eyes open. Yet on June 8, last, The New York Times became sponsor for a Paris dispatch giving in wealth of detail

"News from Russia of the sacking of churches and the arrest of the clergy, followed by dispatches reporting the violation of the tombs of all Russian saints and rulers by bolsheviki in frantic search for treasure with which to keep up their tottering regime. The work of desecration was carried on with fiendish glee by the bolsheviki as if the bloodlust against the ruling class which already has claimed a million lives could not be satisfied until the bodies of the dead were insulted and maltreated."

That a dispatch of this patent absurdity and evident propaganda character could find space in a newspaper of the standing of the Times seems almost incredible; yet it is perhaps no more so than the wide circulation which has been given the fantastic figure of 1,768,418 people—over one thousand a day for four years—alleged to have been executed by the bolsheviki in the course of the Russian revolution. If this were true, it would mean that in every city in Russia having a population larger than that of Schenectady, New York, or Duluth, Minnesota, one hundred individuals had been shot *daily, every day for four years*, or that the entire population of fifteen such cities had been wholly wiped out! Had this comparison occurred to the copy reader who passed this silly story for publication in the Times, it is not credible that it could have been published; it seems even less likely that those who read this figure in the Times could accept it. Yet I have been asked again and again since my return from

Russia whether this absurd figure of those alleged to have been executed in Russia is correct!

As a matter of fact, during the four years following the Russian revolution in November, 1917, fewer than 15,000 persons have suffered the death penalty for all reasons, in Russia, or, in proportion to population, about the number of those in the United States who annually lose their lives in automobile accidents. Even 15,000 is unquestionably a formidable number, and I am far from defending it. Nevertheless it is worth recording that of the 9,641 individuals executed under martial law during the first two years of civil war (1918-1919), 2,600 were ordinary criminals, bandits, drug sellers, dishonest communists, and persons guilty of murder, arson, rape and other offenses for which individuals are not usually mollycoddled in any land. It may be worth noting also that the communist rising in Paris in 1871 cost the lives of over twice as many individuals as were executed in Russia during the entire period from November, 1917, to date.

THE DEATH PENALTY

It is significant that the Paris dispatch to the New York Times which I have quoted was sent broadcast at the precise moment that the "Cult Pro-Soviet"—the church reform committee—of which Archbishop Antonin of Moscow is president, began its work "to give the church a creative and dynamic character" in Russia, to which end the first convention of what was termed "the living church" was called in Moscow for August 6, last. I was present at this convention, which 150 clerical delegates attended, including representatives of the "free Russian church" in America. Much of the work of the convention was formative, naturally; and there was displayed a radical tendency that Archbishop Antonin, in talking with me afterwards, deprecated.

"They want to go too fast," he said. "They are so anxious to eradicate abuses that they forget to build up, too—and what the church in Russia needs today is revivification."

Nevertheless, certain long strides were taken towards effective reform. The recommended conversion of all monasteries into hospitals, homes for "famine orphans" of whom there are a million and for the aged, and into co-operative workshops, to one familiar with the millions of acres of land, property of monasteries, which have lain and still lie uncultivated and unproductive throughout Russia, was an encouraging step in advance, whether or not the convention's general condemnation of monasticism and celibacy of the higher clergy meets with unchallenged favor with the Christian church outside of Russia. Perhaps the greatest weakness of the Russian church has been the gradual creation of a "priest caste," formed of the sons of the "white clergy"—the parish priests—educated in turn to the priesthood, without regard to the need for recruits to the ministry. In spite of reform measures calculated to remedy this evil, the excess of priests and monks over the needs of the people was marked in Russia in the old days, and in order to attach this potent element more securely to the imperial government of Russia, it became a matter of policy on the part of the state to stimulate the erection of churches far beyond the ability

of the people to support, and so to build up a vast class of idle clergy bringing the priesthood generally into contempt as drones and drains on the meagre resources of a poverty-ridden population.

PEASANT ESTIMATE OF CHURCH

As I flew into Russia by aeroplane from Berlin, I was struck again, in every village we passed over, with the fact that the church alone stood out in disproportionate magnificence amid the squalid poverty of the huts of the people; with the vast untilled estates attached to the monasteries, and above all with the enormous number of resplendent edifices devoted to worship in towns of a population scarcely sufficient to support one or two churches. The Russian peasant is 85 per cent of the population of Russia; he is canny, hard-fisted and astute to the point, frequently, of sharp bargaining. For all his ignorance and the resulting superstition which has clouded his life hitherto, the Russian peasant knows the difference between industry and laziness even in his priests, and between reason and extravagance, even in his church. To him the village priest was often merely an idle, worth-

less incubus on a hard-working population, and a gorgeous cathedral, new-built in a town crushed by poverty, merely an incitement to resentment against the church.

In the old days, the Russian peasant might and indeed did think these things; but he scarcely dared to say them, especially under a rule of such over-emphasized piety as that of the late Tsar Nicholas. Today, however, he may both think and say these things—and he does so with very little reticence. The result has been most salutary for the petty clergy, without in the least injuring the fundamental Christianity of the peasants. The latter have simply come to differentiate between God and his ministers.

"What do you think of the church?" I asked many Russian peasants. Their answers were many, of course; but they all tended in one direction:

"I believe in God, but not in the priests," some put it; "they are good-for-nothings, who eat and do no work."

"I need no church," another said. "I have an icon in my heart."

It is to millions of this simple faith in Russia that the "living church" movement appeals—and upon whom it, and indeed Christianity itself, depends.

British Table Talk

London, Nov. 28, 1922.

ANOTHER of the men responsible for the Irish treaty ended his stormy life when Erskine Childers was executed last week by the authority of the state which he had helped to form. It is true that he went over to the rebels and as a republican renounced his part in the new nation, but much of his early work lives. This may be the irony of his life that he was put to death by a power which he as much as any man helped to create, and when the rebellion for which he died has spent its force, the state which he labored for years to create and afterwards renounced, will still be living. The general feeling in this country is one of sympathy with the Free State in its desperate struggle with lawlessness, and at the same time one of sincere admiration for the idealism of such a man as Childers. Once more in the story of Ireland there has been a sheer and wanton waste of that idealism, by which alone a nation can live. When we remember the men executed after the Irish rebellion of 1916, men like Pearse and Plunkett, and afterwards when we think of Collins, and now of Childers, there does seem to be a perverse power at work, turning the noblest in man to destructive and deadly ends. Why is it there is in the human heart so much wilfulness, mixed with the noblest idealism? Childers died as a rebel but his last words were words of strange nobility. He was a brave man to whom this country owes much; when the first great air-raid over Cuxhaven took place, it was Childers who led the flight.

* * *

The Unemployed

There are 1,400,000 insured workers unemployed today, that is, 12 per cent! In some industries the percentage is larger; in building 15.9, other works of construction, 21.4, engineering 21.9, iron and steel 25, and shipbuilding 36.3. These are all insured, that is, a man receives 15 shillings and a woman 12 shillings per week. Where a man is married, he has an allowance of 5 shillings for his wife, and 1 shilling for each dependent child. But since rent in a large town takes 8 to 10 shillings, there is not enough left and the workers have to resort to the Guardians for aid—a course which is regarded still as a hu-

miliation. Every day a man is out of work impairs his efficiency and threatens his character. Under such conditions, it is not surprising that there have been great demonstrations of the unemployed in London. The government has announced its determination to do something; Lord Montague has suggested a great scheme for making and mending roads. Something must be done. In France there are a mere handful of workers unemployed—in this country, one out of every eight!

* * *

The New Parliament

It is too early to foretell what the new parliament will be like in character and atmosphere, but already the leader of the Labor party has stepped into his rightful place. A few years ago there were a number of men soundly hated in this country because of their critical attitude toward the war. Most of them are back in the house, and one of them leads the opposition. Rumor has it that the most learned of all the Labor members, Mr. Sidney Webb, will not prove its most effective speaker, but Mr. Ramsay MacDonald is a man of first-rate gifts, both as a thinker and a speaker. He has shown grit in the hour of unpopularity; that alone will make him respected; the usual formula of opposition in this country is to attack a statesman ferociously and if he holds his ground to exalt him. We are like the barbarians at Melita, who first said that the apostle was a criminal, and afterwards that he was a god!... The air is full of rumors that the Liberals are looking to re-unite. They will be thrown together in opposition, and it is easier to get together when you are attacking a government—easier that is for Liberals; the Conservatives knew better how to achieve unity. The powerful influence of Sir William Robertson Nicholl is being used in the cause of reconciliation. These are the words of a leading article in *The British Weekly*, of Nov. 23: "But there will never be any real power in the country or in the house till the Liberals take up their task in a determined and genial and united way. They have the materials of many speeches which will carry votes, and they have leaders as eloquent and capable in some respects as any of the great men of the past. Let them put their undivided strength into the cause of union. The first man who does a

really magnanimous thing in this way will be blessed by thousands whose hearts are sore because of the impotence of the party to which they have belonged and to which they hope to belong in the future."

* * *

Reform in the Divorce Laws

The case of Mrs. Rutherford has revived the demand for reform in the divorce laws of this country. Mrs. Rutherford finds herself married to a homicidal lunatic who is shut away for the rest of his days. She cannot prove that he was unfaithful and she must still regard herself as married to him till the end of his days. Two former Lord Chancellors, Lord Birkenhead and Lord Buckmaster, have spoken and written in most powerful and moving language about such a case. It is not that they are pleading for any wide extension of the law, but for such a modification as would include among the grounds of divorce permanent lunacy or deliberate and persistent desertion. Lord Buckmaster is scornful of the argument brought in from the mystical union of Christ and the church. He writes in *The Times*:

"A woman recently came before the courts, four of whose ribs had been kicked in by her husband with as little ceremony as you may batter in the four panels of a door. It shows how wise our parents were when, relying on the literal interpretation of scripture and in ignorance of anatomy, they gave a woman one more rib than a man. She needed it. If the husband of this woman is an example of conjugal fidelity, or if he has merely deserted her and will never return, the law binds her to him for life, though it is true she may obtain a judicial separation, for which even the most patient investigation of the scriptures can find no authority at all. I ask myself what this symbolizes. To me it symbolizes rank brutality, and the law is as brutal as the deed."

* * *

Two Standards

The problem of divorce law has raised again the painful and yet obvious fact that in this country there are many who accept the Christian faith and many who reject it or are indifferent to it. The church has a perfect right to say to those who seek to be married with its sanction that the laws of Christian marriage are this or that; and it may rightly refuse to unite in holy matrimony those who will not accept the conditions. But marriage is also a civil rite. Can the Christian community justly say to all the members of the nation, "Some of you do not believe in our gospel, it is true; but all of you must obey its law of marriage!" Quite clearly there are two standards in being. The problem is how to secure for the church its authority over its own members, without giving to it a power of coercion over those who are not its members. One thing grows clear; if the church is not to bring itself into contempt, its ministers will have to see that the bride and bridegroom really understand, before the day of marriage comes, what a solemn step they are taking. At present when all and sundry can be married in church, in many cases without any serious thought at all, it is farcical to use the sacred words of holy writ about their union. The mystical union between Christ and his church cannot be easily discerned in weddings like these.

* * *

Advent

On Sunday the season of Advent begins. It is too often made a season for dwelling upon the great cosmic concerns. Is it not possible that preachers would do better to leave for once the world-concerns and show how Christ stands at the door of the individual soul, which can always have its Advent by unbolting the latch. It is a season when the hearts of men are peculiarly sensitive. They can be hushed to silence and in the silence they will hear the reverberations of the knocking from without, and with the opening of the door, it is already morning. The night is not far-spent, it is forever passed away.

EDWARD SHILLITO

THE SUNDAY SCHOOL

Follow Me*

WE have finished the first half of a six months' study of Jesus. Today we pause not to pile up our facts, but to ask ourselves what we think of Jesus, how well we know him and how deeply we love him. We need quiet hours when, in our hurly-burly lives, we may face these fundamental questions. Our attitude toward Jesus is the only thing that counts—the only thing.

One Sunday last summer I worshipped in the Fifth Avenue Presbyterian Church, New York. Robert Speer was the preacher. Twenty-five years ago, at Northfield, he first cast his spell over me, in an address on "Remember Jesus Christ." Afterward it appeared in book form. Clearly this masterful speaker lifted the Saviour above all theologies and riveted our attention upon the person of Christ. I can recall that epoch-making speech, as though it were yesterday. Remember Jesus Christ—not so much the facts about him. Jesus meets every age. Remember him in boyhood, youth, maturity and age. He understands. Jesus sympathizes with us and understands us in all temptations. He was tempted like as we are. Remember Jesus when you are tempted. Remember him in disappointment and sorrow. Keep close to the person of our Blessed Lord. So last summer I went to hear Robert Speer again. He rose to speak, the dark hair had turned to gray; years of missionary problems had given a deeply serious cast to the fine face. He announced his text, "Follow Me." How close the thought was to that of a quarter of a century before! It is the secret of his life; it is the mystery of his power; it is the heart of his simple faith; it is the word we need as we close this quarter—"Remember Jesus Christ"—"Follow Me." We must give ourselves body and soul to our Master. Dr. Speer devoted his time in narrating stories of men and women in foreign lands, who, under the influence of Jesus, had done brave, sacrificial and noble deeds. It was challenging to hear these stories. These people, newly carved out of heathendom, with a fresh and vivid experience of Jesus, had done these brave things. We were forced to ask ourselves what things of any value we were doing; what sacrifices we, with our rich back-ground of experience, with our invaluable inheritance of Christian culture, were making. Are we to be distanced by new converts in Asia? How simply, yet how powerfully Dr. Speer showed us what it meant to follow Jesus. What did those early men do? Why, to follow, for them, involved their very bodies. They followed—all there was of them—followed—body, yes, mind, yes, soul, yes—entire life was given. "Follow me"—that is all there is to our religion; it is as simple, as tremendous as that; I must give my all to my Master. We sang a hymn and went out; we were under the spell of the great preacher; we were gripped—held by the big idea—"Follow Me." Moreover we wanted to do that very thing. Some preachers and teachers entertain you—they are the lowest grade; some inform you—they are better; while some few make you want to be better—they are the great teachers and preachers. They win you to that feeling, let it be noted, quite as much by their personality, as by anything they may say. Do you leave that impression? Do you make goodness attractive? Are you succeeding in causing your hearers to follow your Christ? That is the test. There is no lack of clever people—but there is a lack of men and women who make you desire to be Christ-like. Now, there remains one word to be spoken before we close; it is this: a study of modern life reveals the fact that the arch-enemy of consecration is self-indulgence. How weak and selfish the average person is. We cannot deny ourselves, we cannot control ourselves. It is the lesson of denial and of control that the Christian must learn. I always marvel at the Stoics, Epictetus, Marcus Aurelius and the rest. The Stoic exercised control for its own sake; the Christian cultivates control for the sake—the glorious sake—of his Master's cause.

JOHN R. EWERS.

*Review lesson.

CORRESPONDENCE

Adequate Seminary Training

EDITOR THE CHRISTIAN CENTURY:

SIR: I cannot believe that you realize how serious an injustice has been done to the Biblical Seminary in New York by the statement you have published in *The Christian Century* of November 9, by Dr. Cleland B. McAfee, of McCormick Theological Seminary. Dr. McAfee's wholesale condemnation of Bible institutes as unsuitable places for men to prepare for the Presbyterian ministry, in which he mentions specifically the Biblical Seminary in New York (formerly the Bible Teachers Training School) at the head of his list, and in his statement says: "Not one of these institutions is prepared to educate men according to the full requirement of the Presbyterian church", constitutes a startling indictment, and would be very serious if true. His main objection appears to be to "ordaining men without full (academic) preparation". Whatever may be said of Bible institutes, may I call your attention to the following facts with reference to this institution?

1. "For matriculation in the theological department of the Biblical Seminary, college graduation or its equivalent is required". (Catalog, p. 18).

2. After the most searching examination of the academic standards of the Biblical Seminary, the board of regents of the University of the State of New York, which is generally recognized as the highest educational standardizing agency in America, on July 1, 1916, granted a revised charter to the Biblical Seminary, by which suitable degrees of the University of the State of New York would be conferred upon the graduates of the seminary, including the degrees of S. T. B., S. T. M., and S. T. D.

3. For acceptance as a candidate for any one of these degrees from the Biblical Seminary, the student must not only be a graduate of a Class A college, as classified by the board of regents of New York state, but he must also have prepared for college in a first class high school. These complete records are submitted by us to the board of regents in connection with the matriculation of every candidate, even for the bachelor's degree, as well as for the higher degrees. Dr. Robert L. Kelly, secretary of the Church Boards of Education, recently expressed his belief, in a representative committee meeting, that no other theological seminary in America has such rigid academic requirements for its degrees.

4. The Biblical Seminary requires four years of graduate work before it confers its degree of S. T. B. upon any student. This is one year more than is required by McCormick Seminary or Princeton, or any other Presbyterian theological seminary in America.

5. Students in our theological department, because of these higher standards, are sometimes impelled to go to other theological seminaries in order to secure their bachelor's degrees a year earlier than they can secure them in the Biblical Seminary.

6. The Biblical Seminary has for some time had a working understanding with the officers of New York University, by which credits for the highest academic degrees will be mutually exchanged between these institutions.

7. We have 68 men in our theological department this year. Graduates of this department are preaching with acceptance in the pulpits of thirteen different denominations, including Baptist, Dutch Reformed, Christian, Church of the Brethren, Congregational, Disciples of Christ, United Evangelical, Lutheran, Methodist Episcopal, Presbyterian, Reformed Episcopal and United Presbyterian.

8. We have had in our classes as regular students, 833 foreign missionaries of thirty different denominations. Hundreds of these have been missionaries on furlough who had already received both college and seminary training and yet found the work of the Biblical Seminary of great value.

9. During the past two years we have had 135 experienced

pastors in active service, come to the seminary for brief intensive courses of one month. These pastors represented 18 denominations and 25 states. The class of 37 of them in July 1921 drew up of their own accord the following testimony:

"We have found the school to be broad in its Christian spirit and orthodox in all of its teaching. The faculty is composed of men and women who are not only efficient, but who know how to teach. The spirit of the student body is like a large family, and the daily life in the school is like that of a Christian home. No Christian worker can find a better school for preparation and help in his chosen field, and no pastor can spend a more profitable season of study than here in this school. Therefore, we most heartily recommend it to Christian workers and pastors everywhere."

Does it not appear that Dr. McAfee's statements in your issue of November 9, need very radical revision, in the face of this recital of facts? In behalf of friendly cooperation among the recognized schools of the prophets, I am, yours very sincerely,

J. CAMPBELL WHITE.

Vice-President, The Biblical Seminary in New York.

DR. McAFEE'S REPLY

EDITOR THE CHRISTIAN CENTURY:

SIR: I am glad to have the letter of Vice-president White made available for those who read the article to which he refers. The facts which he mentions were familiar to me so far as they appear in the published material of the Biblical Seminary. My reference did not make clear that there is a distinction, both intellectually and in spirit, among voluntary institutions which have set themselves to the training of ministers for the Presbyterian church. Perhaps that should have been indicated, for the facts are undeniable, but one can imagine what might have happened from other quarters! However, I trust my long-time friend Dr. White will not think me unduly stubborn if I maintain my ground in spite of several letters which have come to me about the case. I think an inspection of the catalogue of the Biblical Seminary will show a Presbyterian that the institution, so admirable for many purposes, is not equipped to give men the training which the Presbyterian church requires for its fully prepared men. At least, if it is, then the regular seminaries of this and most other churches are carrying a ridiculous load of equipment. We could not ask a better lay training than can be given there, and I have

Contributors to This Issue

JOSEPH FORT NEWTON, minister church of the Divine Paternity, New York; author "The Eternal Christ," "Religious Basis of a New World Order," "The Sword of the Spirit," etc.

MADELEINE SWEENEY MILLER, of Johnstown, Pa.; contributor of verse to current periodicals.

E. D. SCHONBERGER, professor of English and public speaking in Washburn College, Topeka, Kans.

TYLER DENNETT, formerly editor "The World Outlook"; author "The Democratic Movement in Asia," "A Better World", etc.; widely traveled in Japan, China, India and Africa.

PAXTON HIBBEN, F. R. G. S., executive secretary of American Committee for Relief of Russian Children; Captain Hibben was in Russia in 1905-6 as secretary of the American Embassy, in 1919 as officer of the United States Army and twice again in the service of the Near East Relief. He has just returned from a two months' tour of inspection of the work of his relief organization.

advised men and women seeking such training to go there in preference to all other institutions, sometimes calling down on myself the criticism of my brethren for doing so when certain other training schools were involved. But, so far as I know, the expansion of the Bible Teachers Training School into a full-fledged theological seminary took place without any request from the Presbyterian church and without the expression of any sense of need for the peculiar phases of training that are magnified in it. A careful reading of the literature will suggest also the possibility of something left to be desired in the attitude which men trained there may be expected to take toward their less fortunate brethren in the ministry who have had their training in the defective institutions elsewhere. I gladly recognize the insistent refusal to magnify the divisive "isms" which mark some other institutions; the brethren of the Biblical Seminary can hardly know how glad a multitude of us are for that. It is the sanest and most thorough training school for church workers that I know. I repeat, however, that the Presbyterian church must not look to such institutions for its coming ministry—and that is what I said in the first place.

McCormick Theological
Seminary, Chicago.

CLELAND BOYD McAFEE.

It Isn't the Right of the Body but the Character of the Body that is Challenged

EDITOR THE CHRISTIAN CENTURY:

Sir: Let me have audience for a word or two to treat an outstanding problem that has been discussed in your paper since you began it with the "Bad Fundamentalist Strategy" editorial in the November 9th issue and continued through the Buckner case discussion. "Intolerance" was charged against the Fundamentalists in your November 9th issue and it was asserted that a "skulking conservatism" in the Methodist Church ousted Dr. Buckner.

I maintain the following thesis: That everybody has the right to be the judge of the qualifications of its own members. This is such a well known principle in fraternal and legislative organizations that no one ever dares think it intolerant when one of these refuses admittance to one person or fires out another. But let the Presbyterian church say who shall be a Presbyterian or the Methodist church say who shall be a Methodist preacher and "intolerance" is charged. Yet if you allow that the Presbyterian and Methodist churches have a right to exist as organizations then you must allow them to judge who shall belong to their own number and who shall preach in their pulpits, else you yourself shall be the intolerant one in forcing your one will on the many.

That is the heart of the matter. In the case of Dr. Fosdick at the Presbyterian church there is a complication in the fact that he is a Baptist preacher and amenable to his own church—if Baptists are amenable to any one, they being a pretty independent crowd around these diggings. But consider a corollary from our proposition *in re* everybody being the judge of its own members, and that is: "That everybody has a right to be the judge of the things done on its property or in its name. For instance, the First Presbyterian church was built by Presbyterians and held in trust for them and has their name written on it. Then of course the ones who shall judge what preaching is to be done there shall be the one Baptist professor of Union Theological Cemetery or one editor of one paper! I hold this to be the real intolerance. The idea that there is a persecution on foot we feel to be wrong. The great Presbyterian church doesn't care a cent what you or I or any man preaches outside its own pulpits. This is a free country, as Dr. Fosdick very anxiously asserts in his New Knowledge-Christian-Faith Sermon. We have got a right to preach anything we please on the street corners or in our back yards,—or to buy a church building, found a denomination and there preach whatever we please. But as I am not a Presbyterian preacher I do not feel that I have a right to walk into their pulpit and use their name and stamp to promulgate my own gospel. Further let it be understood that by whatever means you do force on an

organized body one whom they do not feel to be a part of them, whether you use ridicule or scoffing or political pressure, by so much have you become the intolerant one.

As to the Buckner case, we have simply this old issue. From what the writer has read we judge that the conference "located" Dr. Buckner. I am much more at home with this case than with the Fosdick one, I may well confess, for I also am a Methodist preacher. Methodist conference have always been the judges as to who may be preachers according to the doctrine and discipline of that church. Further than that they do not go.

Now writes one John Josiah Munro from Brooklyn to The Christian Century of November 30, in which he asks a very irrelevant question as to whether anyone ever heard of the learned doctor who draws such crowds to the First Presbyterian Church ever having one convicted of sin or crying out, "What must I do to be saved?" Why Brother John Josiah Munro, whatever put that idea in your head? Who suggested to you as a standard that "By their fruits ye shall know them?" You are out of date, Brother Josiah. You belong to an extinct species. The true standard of test for one's gospel now is the size of the crowd that attends and the publicity it gets, not how many souls are saved. Oh no! That was the idea once but we have got over all that now. The test of apostolic succession is apostolic success. We shall see, Brother John Josiah, what we shall see.

Rockville, Maryland.

NOLAN B. HARMON, JR.

Funeral Reforms

EDITOR THE CHRISTIAN CENTURY:

SIR: I was much interested and inspired by Dr. Lloyd C. Douglas' excellent contribution entitled "Earth to Earth". On every point of the old-time funeral customs which he describes my own memory preserves a duplicate, except in the case of the morris chair to be occupied by the chief mourner. My recollection goes back sixty-five years, and the horrors of those occasions to my child mind are still very vivid. One feature of them, which Dr. Douglas does not mention, was the not infrequent custom of kissing the corpse. I have seen children shrink and turn pale under the compulsion. Another grotesque fashion of those years was for the men mourners to keep their hats on while in the church, and also to wear crepe on their hats for a period following the funeral. No grave in those days was lined or ornamented with the relieving ever-green, or drapery of white. Flowers on the casket, or elsewhere, was a thing unknown. A long heavy fold of crepe hung at the door of the home of the deceased. The two or three nights preceding the funeral were observed in the home as a "wake," when several neighbors—often gay young people—sat in the room all night where the corpse lay, with lights burning, refreshments provided for the watchers, and sometimes, according to reports afterward from the complaining family, merriment and kissing as a pastime. The undertaker removed the lid from the coffin in church for the public gaze, at the close of the funeral sermon, and then fastened it down afterward with screws and a screw-driver drawn from his pocket. Later this trying spectacle was partially relieved by the coffin-lid with self-carrying screws, already to be turned. Whether the abolition of these nerve-racking customs is due to the modern funeral director, or to the improved general taste of the public, they are mercifully a thing of the past, and we are thinking more nearly in the cheering words of Him who is the resurrection and the life. It is to be hoped that Dr. Douglas' timely criticisms on certain surviving crudities, if not barbarities, of the general funeral ritual may soon bear fruit. The general conference of the Methodist Episcopal church is to be credited for revisions in its burial ritual that are most gratifying. At the funeral of Bishop David H. Moore, in Cincinnati, only seven years ago, Dr. Levi M. Gilbert, editor of the Western Christian Advocate, paused in reading the thirty-ninth psalm, after some of its doleful and pessimistic expressions, to explain that their author did not have the light of the gospel of Jesus, and that we were not thinking of our departed friend in the terms of that ancient day. Also Bishop Earl Cranston,

in that same service, said that he hoped the general conference would grow religious enough some day to omit from its use of the ninetyeth psalm, in the funeral ritual, such expressions as, "All our days are passed away in thy wrath"; and "Who knoweth the power of thine anger? Even according to thy fear so is thy wrath", etc., and would substitute some of the many beautiful New Testament revelations instead. These bold utterances proved prophetic. Within the next six months the general conference did revise its burial ritual in a most sane and scriptural way, omitting altogether the thirty-ninth psalm, and all of the obnoxious verses of the ninetyeth psalm, and also recasting the committal feature, and providing a special form for the funeral of children. If Dr. Douglas will compare the rituals found in the Methodist Episcopal discipline of 1912, with those of the same work in 1916, he will see that his hopes for funeral reforms, from the ministry, are well on the way to fulfillment.

And none too soon! Why should we as Christians dishonor our Lord and Master by repeating thoughts of the ancient Jews on death, or other subjects, where they are not up to the faith and hope of the words of Jesus Christ? Surely we are entitled to the entire heritage of the One who robbed death of its sting, and the grave of its victory.

Portsmouth, Ohio.

JOHN COLLINS JACKSON.

An Appreciation

EDITOR THE CHRISTIAN CENTURY:

SIR: As one now about knee-deep in his ministry, let me express my hearty appreciation of the series of articles by Lloyd C. Douglas upon the technique of pastoral service. I fail to remember when I have read counsels of more fundamental common sense and genuine helpfulness to the young person just coming to grips with his job and who in the human course of things must at best make many unfortunate errors. Having myself sinned on most of the points in question only increases my appreciation, and my wonder at the casual attention such matters receive in theological curricula wherein the budding neophyte may find ample pabulum as to the law and the gospel, with the social applications thereof, but is left largely to frame for himself his own code of ministerial technique and ethics. May I hope that in due season these articles be compiled in book form? I am sure there must be many others who would welcome such a volume as a friendly monitor to more effective service.

Let me thank you for the many helpful articles and the uniformly fine spirit of The Christian Century. It is a stimulating visitor each week.

THOMAS BRUCE BITLER.

North Weymouth, Mass.

We Know One Liberal Who is Not a Unitarian

EDITOR THE CHRISTIAN CENTURY:

SIR: Although I cannot agree with your correspondent, John Josiah Munro, in his view of the Bible nor assent to his statement that the ministry of liberals is ineffective, I do think he is right when he says, in effect, that liberals are misfits in the authoritative churches. The religious world stands in need of clean and brave thinking on the part of ministers, but, surely, it requires a ministry that is ethical as well as thoughtful. The churches possessing creeds and confessions are not seeking truth; having it, they dispense it. It is perfectly clear where the confessional churches stand on the doctrines of the deity of Jesus, the virgin birth, the atonement, the physical resurrection and the ascension of Jesus; why, therefore, should those ministers who deny

these doctrines continue before the world officially as Methodists, Episcopalians or Presbyterian? It is not for me to impugn the personal honesty of any individual, but I cannot but feel—and I think the laity generally feel—that unitarianism in the bosom and in the pay of trinitarianism is not only confusing but ethically unjustifiable.

First Unitarian Church,

Athol, Mass.

EDMUND BOOTH YOUNG.

An Appeal for Christmas Gifts

EDITOR THE CHRISTIAN CENTURY:

SIR: For many years past, the friends of the Tuskegee Institute have been good enough to share through our various extension agencies, such clothing, books, pictures, cards, etc., both new and old, as they could spare, for needy colored children of the South. Tuskegee Institute will be glad to serve, as in former years, as a distributing center for these gifts, and to place them where they are most needed and will be most appreciated through our various offshoot schools, through Farm Demonstration Agents, Jeanes Fund workers, Movable Schools, etc., we are in close touch with the desolate communities and needy families, as well as with the more prosperous and progressive localities.

We feel that our friends will be glad of the opportunity to contribute their mite towards bringing happiness and Christmas cheer to many homes which otherwise would be quite dreary at the Christmas season. Packages addressed to me at Tuskegee institute will be carefully distributed. Some friends prefer to send money for the purchase of these gifts and in each instance the fund is spent as directed by the donors.

Tuskegee, Ala.

ROBERT R. MOTON.

The Colorado Church and Mr. Sweet

EDITOR THE CHRISTIAN CENTURY:

SIR: I came home today from the meeting of the ministerial alliance where we had discussed the question of the popular criticism of the church, so much of it evidently based on antiquated ideas, impossible conceptions, and manifest ignorance and misinformation. I pick up your issue of Nov. 30, p 1478 and read the headline, "When the Church Fell Down," I read: "The humiliation of a church sensitive to its social responsibility would be complete in the state of Colorado if there were in that state any such church." Now surely that sounds awful. I find that it is based upon the statement that the almost united church of that state was opposed to the election of William E. Sweet as governor, and that he was elected in spite of such opposition which is supposed to be the humiliating thing. Now to be sure to get the church both coming and going, we are given to understand that Mr. Sweet is himself a prominent and devout churchman and ought to have had the support of the church, instead of its opposition.

In the *Congregationalist* of Nov. 30, p 697 there is a comment also on the Colorado election. The correspondent is presumably a churchman. He speaks very highly of Mr. Sweet, and favorably of his policies. He mentions that Mr. Sweet had the opposition of "Denver's three leading dailies", and also "several leading ministers went so far as to attack his policies from their pulpits." Now it strikes me that the issue was a long way from being a church issue. That your writer has no warrant at all for telling us that all, or almost all the churches were united against Mr. Sweet. Until I get more information I shall believe that the article in your paper is a quite unjustified attack on the church, and misleading entirely in the impression it would make. I had expected better things of you, thought we have to take it from the irresponsible popular press.

Springfield, Mo.

S. H. BUELL.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

One Hundred Per Cent for the Ku Klux Klan

Rev. James Small of Kansas City, pastor of Hyde Park Christian church, is one hundred per cent for the Ku Klux Klan. His church was filled to overflowing on a recent Sunday when he preached on the klan. Masked figures presented membership cards to the audience, and when they threw the "high sign" from the front of the church, it was answered by many in the audience. The minister justified the klan by an appeal to anti-Catholic feeling. In his view three things threatened the welfare of America, Catholicism, lack of religion, and lawlessness. The newspaper gave large space to his meeting inasmuch as few ministers in Kansas City espouse the cause of the klan, which has been condemned by the resolution of many Protestant church organizations. On the same Sunday that Mr. Small commended the klan, Dr. Fletcher Homan, a Methodist minister of Kansas City, asserted that the klan should secure evidence and present it to the courts rather than take the law into its own hands.

Judge of U. S. Court in China Wins Approval

That the United States Court in China located at Shanghai has won the hearty approval of the Chinese was evidenced by the fact that Judge Lobingier was honored at a dinner recently in which his twenty years of service were recalled. Judge Lobingier has steadfastly endeavored to carry into his judicial service the loftiest Christian idealism, and his service in China has greatly strengthened the Christian cause there. He is a Disciple of the liberal persuasion.

Christian Students Gather at Champaign

The Student Fellowship conference, recruited from colleges and universities in the middle west, gathered at Champaign, Ill., in the Y. M. C. A. building, Dec. 8-10. The topic of major consideration was "America's Need for Christ." That a state university should be the center for a significant gathering of Christian students is a fact to give some pause to those religious people who still speak of the "godless state university." In many state universities of the nation the religious influences are strong and well organized.

Federal Council Favors Admission of Greeks

The refugees pouring from Asia Minor into Greece represent an increase of twenty per cent in the population of Greece, which creates an impossible situation in that country. Ellis Island is full of Greeks and Armenians now who cannot be landed because the immigration quota of these countries is full for this year. The Federal Council of Churches urges federal action to permit an extra number of these peoples to enter the United States this year. The text of their

resolution reads: "The Federal Council of Churches urges the administration to take appropriate action to prevent the exclusion of those refugees from Asia Minor and Thrace now at our ports of entry, and to make possible for a short time the admission of a limited number of such refugees, in excess of quota, coming to families who shall guarantee that they shall not become public charges."

Cap and Gown Day at Drake University

The senior class at Drake university has the custom of coming of age by an academic formality celebrated during the autumn, which is called Cap and Gown day. It is the occasion of an address by some visitor, and later festivities such as the class can devise for itself, or the

juniors can contrive for its edification. This year the event was impressively observed. Dr. Herbert L. Willett of Chicago was the orator, and spoke on "The Place of the Scholar in American Life". The university is having an unusually prosperous and satisfactory season. Dean Morehouse, of the department of astronomy, is acting president, and is administering the interests of the institution with discretion and ability. The attendance is large, and the prospects brighter than for some time past.

Wants Chaplain for Each Eight Hundred Men

Rev. John T. Axton, chief of chaplains of the United States Army, is asking for a chaplain for each hundred men in the army. Under the drastic cut of per-

Summarize Protestant Achievements

THE story of the work of united Protestant churches of America during the last twelve months was told at the annual meeting of the executive committee of the Federal Council of Churches at Indianapolis last week, which official representatives of thirty great communions with more than 20,000,000 members attended. Other churches were represented by visitors.

Church leaders regard the last year as one of the most successful in the history of religion in this country. The statistics published show that the war losses have been overcome by practically all religious bodies and that great gains in membership have been made. Church finances in spite of the business depression have improved wonderfully.

A great forward movement has been started towards the Christian ideal of an eventually "warless world" to be attained step by step. The conference on the limitation of armament at Washington is regarded as showing the way. On the other hand, the failure of America to take part and to cooperate in international affairs is regarded as one of the great losses. Practically all the Protestant churches are working for international cooperation.

The churches have been very active in behalf of Russian and near east relief. Much help has been extended to the Protestant bodies in Europe. The near east situation is regarded as critical and the government since the destruction of Smyrna has been urged to take a more active part in bringing about the protection of religious minorities and permanent peace in the near east.

Remarkable progress has been made in evangelism. The development during the last few months, along these lines has been in the cooperation of the churches in conducting evangelistic campaigns, directed by the local pastors and church members. The most notable of these campaigns was in Chicago where there were 37,000 accessions to the churches. The keynote is "Interpreting the Gospel to the Modern Man."

This cooperation is only one of many forms of united practical Christianity in the larger cities. It is being extended to the smaller cities and rural communities. Leaders find that the churches working together can do what they cannot do alone.

Many outstanding men believe that the crisis has come in the temperance movement. The commission on temperance presented a report under the topic: "Prohibition on Trial: What is the Verdict?"

The race problem has been taken up in a constructive way. A commission on international relations, with white and Negro secretaries and members, has been organized. The leaders come chiefly from the south. These men believe that the only solution of the race problem is practical Christianity.

The social service department of the various churches cooperating in the Federal Council's commission on the church and social service have sought to secure the adoption of the principles of Christ in modern industry. Fanatics on both sides have criticised its work but marked progress has been made in securing the acceptance of Christian principles in industry.

A more adequate program of Christian education through cooperation has been planned. This has been regarded as one of the weak points of church work in this country.

During the year the Federal Council has made available for the papers of the country news stories relating to cooperative movements and actions by churches. This material has been widely used not only in this country but also by papers in Great Britain, in France, in Germany, in Switzerland, in Czechoslovakia, in Italy, in China and Japan, in India, and in South America. Church leaders have declared that the press of the country is a tremendous force for good and the experience of the last year has demonstrated the desire of the papers to publish news of the churches when it is made available.

A MESSAGE FROM THE HEAD OF THE "LIVING CHURCH" IN RUSSIA

"TO THOSE CONFESSING THE HOLY AND CHARITABLE FAITH
OF CHRIST:

"The scourge of Famine in Russia has been stayed. But the sufferings of starvation have given place to the wilting that comes with undernourishment.

"In the places which were stricken by Famine, those Flowers of Life — the children — today are fading from lack of nourishment.

"May the hands which are able to give these little ones food and support be upheld, until the smile of happiness lights up the emaciated face of each child.

ANTONIN, Metropolitan of Moscow."

October 7, 1922.

This appeal, sent through the AMERICAN COMMITTEE FOR RELIEF OF RUSSIAN CHILDREN, is a challenge to YOU. YOUR gift — an appeal for the little ones in Russia, in YOUR CHURCH — may mean life to a MILLION FAMINE ORPHANS in Russia — "flowers fading for lack of nourishment."

Rev. George Stewart, Jr., of the Madison Avenue Presbyterian Church of New York, writes:

"Let me urge upon you the need to keep up your efforts during this winter and the year of 1923. . . . One cannot forget the scenes of desperation and misery among the people. The refugee trains — long lines of cars quiver with pain. People in rags beyond description. CHILDREN WITH DEATH-HEADS, CRYING FOR BREAD; DYING MOTHERS WITH CHILDREN TUGGING AT THEIR DRY BREASTS. The Four Horsemen are walking the length and breadth of Russia right now."

CHECKS MAY BE SENT TO THE CHRISTIAN CENTURY, 508 S. Dearborn Street, Chicago, Ill. MARK THEM: "FOR THE RUSSIAN CHILDREN." All information and literature desired for Church Appeals may be secured from the AMERICAN COMMITTEE FOR RELIEF OF RUSSIAN CHILDREN, 110 West 40th Street, New York City.

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sonnel recently put into operation, there are now many posts where there is no religious ministry at all. It is being shown that the new kind of army chaplain, trained by the army chaplain's school, is a most valuable aid in keeping up morale in the army.

Naughty Cards Now Passe

A substitute for the naughty cards is being welcomed into hundreds of homes throughout the United States, now that Dr. George P. Atwater, an Episcopal clergyman of Akron, O., has succeeded in developing a Bible game which is useful as a recreation device in the home and also meets the approval of the religious education experts. It is a set of cards organized something like "authors" to present many facts about the life of Christ and the history and geography of the holy land. Sunday school classes that have found attention difficult have taken to the cards as a means of increasing interest.

Christmas Season Marked by Music and Pageants

The old-time Christmas tree and Santa Claus in the churches are giving way in many communities to a type of celebration which pays proper honor to Jesus Christ. For several years in Evanston, Ill., the Messiah has been sung every Christmas to a great congregation gathered from all the churches. Kansas City continues the organization set up last June in connection with the International Sunday School convention and for weeks a chorus has been rehearsing in First Christian church for the Christmas time, when beautiful music, moving pictures and a pageant will provide a unique celebration of the great Christian anniversary in that city. A pageant is being undertaken by local churches in many communities. Community church of Park Ridge, Ill., will present the Christmas story in pageant form on the Sunday evening preceding Christmas.

Catholics Criticize Labor Board

A recent decision of the railway labor board has received radical criticism at the hands of the National Catholic Welfare council. The bulletin of the latter organization says: "The decision is the more serious because of the influence the railroad labor board has on public opinion and the official approval it gives, as a governmental body to what the bishops' program of social reconstruction calls 'pagan ethics of industry.'" The closing passage of this well-known program is quoted as saying that "the employer has a right to get a reasonable living out of his business, but he has no right to interest in his investment until his employes have obtained at least living wages. This is human and Christian, in contrast to the purely commercial and pagan ethics of industry."

Rip Van Winkle Belongs to Philadelphia Presbytery

The ecclesiastical relations of Rip Van Winkle may be in a fair way to be de-

termined. Dr. Martin D. Hardin, pastor of First Presbyterian church of Ithaca, N. Y., preached recently on "Shall There Be Intellectual Freedom in the Presbyterian Church?" in which he recounted the age-long contest between the forces of progress and of reaction. With the issue created by the recent action of

Philadelphia in bringing charges against Dr. Fosdick he dealt without gloves, saying: "The first time I ever heard Doctor Fosdick's name was when Andrew D. White asked me if I had read a book on immortality by a young Baptist preacher named Fosdick, and he added that he had never read a book which

Why Don't People Go to Church?

THE Richmond Palladium, published at Richmond, Ind., recently carried on an investigation among business and professional people to discover the reason for non-attendance at church. When the reasons were collected, they were set up and given to the ministers on proof sheets. According to the newspaper, there are 40,000 people in Wayne county, only 10,000 of whom go to church. Since much of the comment was censorious, it was not published, but the newspaper did publish the reasons given by the ministers as to why people should go to church. The business men of Richmond have been induced to contribute to an advertising campaign in which the church claim is set forth.

The following are some of the more pungent comments made by people who do not attend the churches:

"The church expects the people to believe without thinking," said a school teacher. "Nowadays, the tendency is to think for oneself and not to accept without question, ideas that have only tradition to support them. Stubborn resistance on the part of most preachers to the findings of modern science that all thinking men including the leaders of the church themselves, accept, keeps away from many churches, people who know how to think."

"People are decidedly not Christian," said a civic worker. "Many say it is the preacher and persons of the church, but the real reason is because they are not Christians themselves in their own hearts. People who hide behind benevolent service propositions and class it as church work are unchristian."

"Why do I not go to church on Sunday? Because I am busy on Sunday morning taking care of the people who do not go to church, that's why!" A member of Richmond's police force made the above statement. He continued: "I am down here seven days in the week, and Sunday is just like any other day. We have to be on the job. I have no criticism to offer in regard to the churches of Richmond. I think they are a force for good and I would hate to live in a community where there were no churches."

Another citizen said: "The chief reason I do not go to church is that the sermons do not interest me any more. The ministers do not have enough new ideas to give out and the result is that after they have told you what their next text is and have given the opening paragraph you know exactly what they are going to say. In other words a person who has been a continual church-goer eventually graduates. Take two people who live together. They talk and talk

and discuss matters until finally you find they talk little together. That is because they both know each other's ideas on subjects, having talked and lived together so long. The same with a minister. After you have been to hear him Sunday after Sunday you get to know what he is going to say and what his ideas on subjects are."

The following criticism has point: "A good many sermon announcements do not live up to what they promise. Often you read a topic and go to church expecting to hear an able discussion of it, but are disappointed at the generalities in which the preacher indulges. Nearly all the preachers have a sing-song delivery that tires me. It strikes me that if they devoted more time to studying about what they are going to say, and would learn how to deliver it well, more people would want to go to church. I haven't anything against the church and the preachers, but neither have got anything for me. I mean by that, the church does not interest me. Maybe it is the preachers and maybe because I never got started right."

One church member is honest enough to give a real reason: "Of late, I have formed the habit of doing odd jobs about the house on Sundays, jobs that I do not have time for on week days. For instance, last Sunday morning I cleaned out the furnace. Hardly a Sunday passes that I do not put on my overalls and take care of something that has been neglected through the week."

Former school trustee prominent citizen, Fountain City—goes regularly. Blames autos for small attendance. "People go visiting rather than going to church. So many late Saturday night meetings also, with late sleeping Sunday mornings, keep people from churches. People are looking too much for pleasure now."

One critic fails to find enough religion in the church: "The laity, consciously, sensing a substitute and missing a reality, is not attracted by his sermon, because the aesthetic craving of their souls for spiritual enlightenment, comfort and improvement is not satisfied with the address which he presents in lieu of the spiritual message of Christ."

"I guess I'm too rational for the average minister," said a student and a holder of several college degrees. "The study of logical scientific theories has had a tendency to make me an atheist but through it all I know that I believe there is a living God, a power which moves and causes all action and reaction. My point is that the ministry has not kept abreast of the great strides of science."

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had done more to convince his intellect that there is a life after death. Not that Doctor Fosdick does not lead men back to God and positive Christian faith. His church is crowded to the doors Sunday after Sunday with eager, hungry souls who feel that his preaching is giving them the true bread of life, and that under his interpretation of Christ, they want to be Christians and make all the world obedient to his divine leadership. Not that he is not a man of prayer. Literally hundreds of thousands of men are today praying because his little book on 'The Meaning of Prayer' has made them see that prayer has a rational basis and is not a groundless superstition. What then is the offense committed by this man that makes his presence in a Presbyterian pulpit to quote their own words, "A source of profound sorrow, grief and distress of spirit" to the men of the Philadelphia presbytery? This is his crime. He is intellectually honest."

Judaism Turns Away From Public Schools

Reformed Jewish rabbis who were educated at the seminary in Cincinnati have recently decided that they will favor the creation of a parochial school system like that of Catholics and Lutherans. They declare that not over twenty per cent of the Jewish children know anything of their own history or religion. The Reformed Jewish faith is of a liberal sort. Services are often held on Sunday instead of Saturday, and many of the methods of Christian churches are employed in their religious program. Their statement of systematic theology is but little different from the Unitarian statement of Christianity.

Minister Becomes Effective Reformer

For many years La Porte, Ind., has permitted a red light place near the city to operate, to the detriment of the health and morals of the city. The conspiracy of silence was broken recently when Rev.

W. F. Bostwick, Baptist minister, took the license numbers of the automobiles parked in front of the place and threatened the city authorities to make a public scandal of the matter in the press if the situation was not cleaned up. The minister was informed that his own men were opposed to his efforts. To test this, he voted his congregation by secret ballot and found only four persons, presumably men, who opposed his activity. The same four also opposed an effort to take down the screens from in front of the soft drink parlors.

Chicago Leads in Congregationalism

The world's greatest Congregational city is Chicago. How its thirteen churches of forty years ago have grown

to more than eighty was told at a recent anniversary celebration of the founding of the Chicago Congregational Missionary and Extension society, when a banquet was given at the Auditorium hotel for which 750 plates were laid. Rev. J. R. Nichols, secretary of the organization, gave the annual report showing that 47 churches are being aided. He reported that sixty per cent of the Congregational churches in the district were forging ahead, fifteen per cent were suffering a decline, while the remainder were "holding their own." The budget for the coming year will be \$57,000, and a movement is being started to raise a large amount of additional endowment for the society during the coming year. Dr. Charles F. Aked, of Kansas City, who was the guest of honor for the evening, said: "The

Ask Ministers to Further World Peace

FOUR undenominational organizations representing broadly all the churches of the United States will unite in sending a letter to the clergymen of the country calling for a concerted effort to bring about "American cooperation in the work of establishing international peace through world organization." The groups which will cooperate in this task are the Church Peace union, The Commission on International Justice and Good-will of the Federal Council of Churches of Christ in America, the world Alliance for International Friendship through the Churches, and the World Churches of Christ in America the World Peace union is the executive in sending out the appeal. The program says in part.

"The religious folk of America, disregarding differences of creed or party, should unite in the following action: To endorse and cordially approve the informal co-operation which our government is now giving to the humanitarian and other technical organizations which are being efficiently managed by the league of nations; and to urge upon the President and the senate the importance of making this informal co-operation formal by the nomination and confirmation of delegates to those organizations which are carrying on the work in which the United States was actively engaged before the world war.

"To urge the government to take immediate steps to bring the United States into real relationship with the other nations of the world, either through the league of nations or through some other effective form of association.

"To commend cordially the proposed participation of the United States in the permanent court of international justice.

"To urge the President to call a conference of the nations to consider, in the spirit of mutual goodwill and human brotherhood, the grave problems which

still menace the very fabric of civilization; such as armaments, economic chaos, and other obstacles to the peace of the world."

As a means of carrying out this program the churches of the country are urged to discuss the matter at mid-week and Sunday services, to co-operate with other local agencies in holding mass meetings and to get their most prominent members to write to their senators and representatives.

Rev. William P. Merrill, pastor of the Brick Presbyterian Church of New York, is president of the Church Peace union and of the World Alliance. Dr. W. H. P. Faunce, president of Brown University, is president of the World Peace foundation. Dr. Robert E. Speer of New York is president of the Federal Council of the Churches, and Dr. John H. Finley of New York is chairman of the commission on international justice and goodwill.

WHY DON'T PEOPLE GO TO CHURCH?

(Continued from page 1600)

research. Its theory and teachings are useless bunk when handed out to one who knows the facts from hard study. That's why I don't go to church for I can't get the connection between the mysteries, the greater the mystery becomes the more it makes one wonder at the complex work of the infinite power which governs all things. I would think then that ministers would gain much by a thorough study of scientific development."

"Ministers are straying too far from the fundamental truths of religion," said a college graduate. "I don't like to go to church to hear a minister review a book or discuss a poem. I can read the book and the poem and form my own opinions. They may not necessarily affect my spiritual development. I believe there are many others who feel as I do. What a great field of interesting material they are neglecting when they fail to stick to the Bible, the word of God."

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American capacity for organization is comparable to the art of Phideas. You make a machine, and then you bow down and worship it. You pray to it to roll over you and crush your souls. The worst speech I ever heard (with the exception of some of my own) was one on the standardized church. I pray the Lord that I may never belong to a standardized church. This is the day of the apotheosis of the filing cabinet. If some one could smash the telephones, filing cabinets and typewriters of the ministers he would be doing them a great service."

Dr. Jowett Sees Progress in Church Unity

Dr. Jowett has stirred all of England recently with his challenge to the churches to unite in the cause of world peace. In many other ways he sees the churches drawing together. He says of this tendency: "It is a little more than three years since I preached in Durham cathedral, and the intimation of the service excited much opposition, while the service itself was the scene of a certain amount of disorder. All that sort of thing has passed away like a bad dream. The exchanges are multiplied, but there is no disturbance. The mutual ministry is deepening fellowship and confidence, and fears and misunderstandings are melting away in the light of actual communion. Rev. Dr. Scott Lidgett, an ex-president of the Wesleyan conference and of acknowledged eminence as a theologian, preached in Hereford cathedral last Sunday, and I hear that the service was one of deep spiritual power and impressiveness."

Congregationalists Will Hold a Retreat

Knox College has put its dormitories at the service of the Congregational ministers of Illinois, who will hold a retreat in Galesburg immediately following New Year's day. At this retreat Prof. Bosworth of Oberlin College will deliver daily lectures and will provide opportunity for office interviews. Prof. Ozora Davis of Chicago will also deliver a course of lectures. It is hoped to make the conferences and lectures practical as well as spiritually helpful.

Chicago Churches Push Aggressive Campaign

The churches cooperating with the Federation in Chicago are opening an aggressive campaign which will extend to Easter. One of the first efforts is greatly to enlarge the Sunday school constituency, since Protestant churches make the acquaintance of new families in this way most easily. This will provide a considerable enlargement of the prospect lists in the churches. There will be more Watch Night services held this year under Federation auspices than formerly, since the last night of the old year falls on Sunday. The culmination of the season's effort will come in the "Quiet-Hour-Gordon meetings," which will be held in a downtown theater from Feb. 26 to Easter. In previous years the noon meetings have been conducted for one week only, but this year the five week series

will make a much deeper impression on the life of the city.

Will Get Out Booklet on Church Publicity

The enrollment fees at the recent National Council of Church Publicity in Chicago were sufficient to enable the publication of a booklet of findings. The gist of the various addresses will be condensed to four or five thousand words and published with the imprint of the Chicago Church federation. The committee on findings which has this matter in charge is composed of Dr. E. Robb Zaring and Rev. O. F. Jordan.

Young People of Chicago Will Hold Rally

While most churches are complaining of the lack of interest in a religious program on the part of young people, it is evident that all is not yet lost. Each

year there is held a great rally of the Christian young people in Chicago which is sufficient to fill the very largest auditorium and these represent many thousands more in the local churches. This year it will be held in Moody Tabernacle on North Avenue, on Dec. 15, and addressed by Dr. Nehemiah Boynton, of Brooklyn. Representatives of the Christian Endeavor society, the Epworth League and Baptist Union will attend the sessions. The Chicago Church Federation sponsors the rally.

Will Yale Disciples Remain Disciples?

Yale Divinity School always enrolls large numbers of Disciples. This year the enrollment is 32, and besides there are a number in other departments of the university, all of whom for the purpose of fellowship are organized in the Campbell club, of which Professor John



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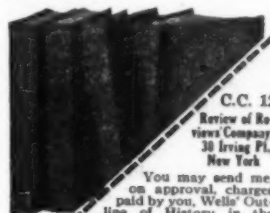
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Clark Archer is a foster father for the club. It was decided at a recent meeting to hold another conference this coming spring like the one held last year. At the previous conference some of the denominational leaders were present, and the young men asked what encouragement there was for a university trained man to remain a Disciple in the light of recent happenings in the denomination.

Busy Settlement House in Chicago

Among the social settlements in Chicago it would be hard to find a busier group than Chicago Commons, long presided over by Rev. Graham Taylor, veteran social student. The neighborhood is making another racial shift, but the children swarm at the settlement in all sorts of activity. The manual arts are taught; many children are kept in a day nursery while the mothers work; there are clubs for boys and girls of different ages. This settlement has always maintained a cordial relationship with the churches, and finds considerable support from them. It is not a propagandist institution, but for many years religious services have been held at Chicago Commons.

Minister Has Memorized All of New Testament

Rev. H. H. Halley, a Disciples minister of Chicago, who has for ten years past been patiently engaged in memorizing the new testament, has finally completed his task and now offers interpretative public readings, in which sections of the scripture are bound together with brief comment. He can recite the Bible for ten hours without stopping, a memory feat that is very unusual. His delivery of the Bible passages is quiet and reverent and the total effect edifying. He has appeared before the chapel of Northwestern University recently and in churches of various denominations in cities within easy reach of Chicago.

Wants Protestants to Tell Catholicism's Story

In Boston the hostility between Catholic and Protestant often finds expression, for Boston today is no longer in the hands of the descendants of the Puritans, but is ruled by Irish Catholics. A contributor to the Boston Herald, writing from the Protestant side recently, suggested that some way should be found to allay the suspicion and dislike that exists. Dennis A. McCarthy wants Protestant churches to have an annual Sunday when the ministers will tell of the achievements of Roman Catholics, but he fails to mention any reciprocity in the matter, however.

Methodist Course of Study Increasingly Modern

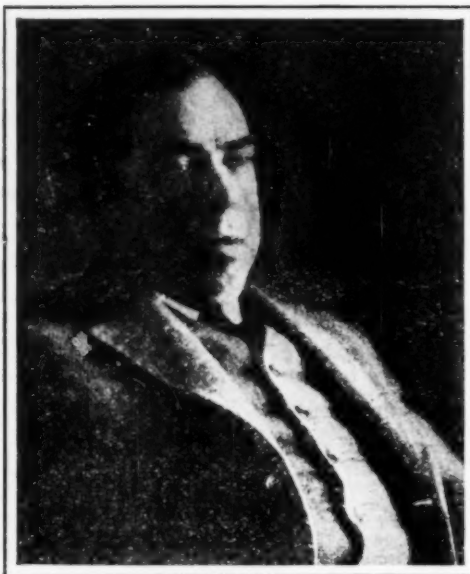
The Methodist Book Concern has issued a pamphlet giving the names of the conference study manuals. One notes in the list of required reading books of pronounced modernist tendencies. Young Methodist preachers read the life of Phillips Brooks, the noted Episcopal divine. They use Hastings' Bible dictionary and

"The Bible in the Making" by Smyth. Elementary philosophy is presented by Bowne and Hyde. Rall's book on "Modern Premillennialism and the Christian Hope" is also in the course. Each candidate must read George Adam Smith's Isaiah, where the critical hypothesis of this book is presented. Dods' "The Origin and Nature of the Bible" is in the course for local preachers. One looks in vain in the list for a book of pronounced reactionary tendency.

Christian Endeavor To Establish Holiday Homes

The fact that Christian Endeavor is a world wide organization enables a good

idea to be passed from one nation to another. In England in recent years the "holiday home" for young people has been a feature of its work. This is not a philanthropy for the young people who go away on vacation pay their own way, but the service is provided at cost. The stockholders who put up the homes are guaranteed five per cent on their investment. The first "holiday home" to be provided in America was operated during the past year in Branchville, N. J. by the New York and Brooklyn Union. The rate was twenty dollars for the first week and fifteen for each succeeding week. The home has a radio outfit and a second hand car.



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